THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

From the British Magazine.

PSALM CXXIII.

Ad te levavi oculos meos.

O thou who dwellest in yon infinite height,
Above all mortal gaze,
Who ridest in the storm and bidd'st the light
Unfold its blaze,
To thee I lift my failing eyes in prayer;
I see thee not, but thou art present there.

As serfs obsequious at the opening gate
Of royal chieftains stand,
As youthful maidens' anxious eyes await
Their mistress' hand,
So wait our eyes, O Lord our God, on thee,
Until thy mercy and thy grace we see.

Mercy, good Lord, have mercy, Lord, with speed,
And leave us not to mourn:
Thou art "our only help in time of need."
See how forlorn,
Despised and scorned we kneel; nor has the day
Of trouble and rebuke yet pass'd away.

With boastful taunts of worldlings, as with swords,
Our soul is pierced through;
We shrink before the high presumptuous words
Of Korah's crew:—
Base Mammon, "giant pride," confederate stand,
And love and peace have fled our sorrowing land.

CHRISTIAN RESERVE.

Thou art a place to hide me in.—*Psalm* xxxii.

Things which abide nearest the fountain spring
Of our affection cannot bear the light
Of common day, but shrink at ruder sight,
And so decay. Love is a heaven-born thing;
To live on earth it needs home cherishing,
Secret, and shade. There is a subtle blight
In popular talk, and freer glare of light.
Soil'd is the bloom that was on virtue's wing:
It cannot be restored. No sooner seen,
Than vanity, with silvery fingers cold,
Watches the door, and lets the spoiler in,
To rifle all her treasury. She hath sold
Her diamond arms, and tinsel wears instead;
Shorn the charm'd lock when once the charm is read.

'T is so on earth; they who have entrance found
Into kings' presence-chambers are withdrawn
From sight of them without; and if there dawn
Aught of their fame beyond that sacred bound,
'T is at their issuing, with high mandates crown'd.
In order from their Sovereign. If their train
Sow blessing, yet how oft for them in vain!
Who first found out, and in what cave profound,
The arts which feed us? Who taught praises to own
Melodious wings, and fill'd the breathing gold
With a sweet soul? Who were the good of old?
Most like good angels, sure, they whose sweet lot
It is to bless us, though we know it not;
Like Him in whom we live, himself unseen, unknown.

Ibid.

From the British Critic.

ALEXANDER KNOX AND THE SCHOOL OPPOSED TO HIM.

With regard to the difference between Alexander Knox, and the school opposed to him, if called upon for our *determination*, we should be disposed to sum it up as follows: *they* are disposed to rest their hopes mainly on the work which the Redeemer accomplished for the world, when he poured out his soul unto death. Knox, on the other hand, was never content unless he could, day by day, perceive the crucifixion of Christ exemplified within the *Calvary*, if we so may express it, of his own inmost soul. To them, the blood of Christ was the element of life. For him, apart from the life-giving spirit, the blood possessed no healing or assuaging virtue. The molestations and persecutions of in-dwelling sin afforded, comparatively, little disturbance to them, for they were conscious of serving under a leader who would ultimately make them conquerors, and more than conquerors. Knox was habitually in doubt of a prosperous issue to his Christian warfare, if he ceased, at any moment, to be conscious that the movement of his soul was heavenward. "Descent to him was adverse," and, consequently, painful and discouraging.—The evangelical teachers and disciples regarded the languors and *cold fits* of faith as so many symptons which indicated that the "fever-balm" had not fairly made its way into the moral constitution. The patient, over whom they shook their head, was chiefly alarmed whenever the vital action of holiness, and righteousness, and purity of heart, appeared, for a season, to be stationary or suspended, if not absolutely palsy-smitten. In a word, the one party is more constantly intent on the pardoning mercy; the other, on the sanctifying grace. Now, if this representation of the difference between these parties be a tolerably correct one, we should apprehend that no genuine lover of peace can contemplate, without emotions of the bitterest regret, the separation into two distinct schools, which such a difference seems to imply. *We* are quite satisfied, at least, that the two schools might easily be made to coalesce into one, under the arbitration of an *amicus curiæ*, who should be amply gifted with the spirit of sobriety and love. It would be found, we believe, that neither of these divisions held its own peculiar principles, to the rejection or exclusion of the principles fondly cherished by the other. Both parties, we can scarcely doubt, would join in cordially embracing the two sister truths,—first, that the grace of God bringeth *salvation*; and, secondly, that the grace of God hath appeared, to the intent that men should live soberly, righteously, and godly, in this present world. Here, at all events, is ground on which they could not possibly refuse to meet. Some might, perhaps, be found on either side, so unhappily addicted to extremities of statement, so incapable of averting their eyes, long together, from some one peculiar *phase* of Christian truth, that all attempts towards bringing them to an agreement would be well nigh hopeless; nearly as hopeless as it would be to reconcile the conflicting witnesses in the apologue, each of whom averred that the shield they had examined was formed of a different metal. But, of such as these, we are not now speaking. We are speaking of those who have *drank* deeply *into the spirit* of all the apostolic writings; of those, whose delight and glory it is to walk round the whole compass of Zion, and to mark *all* her bulwarks, and to consider well, in all the varied aspects of its grandeur and its strength, the citadel of the heavenly Jerusalem. Can any man believe that if St. Paul were at present upon earth, and had before him the sounder advocates and representatives of each of these schools, that he would find any difficulty in bringing them to an unity?—Can we believe, with his writings before us, that he would not recognise in their somewhat divergent tracks, many a footmark of that one and the same truth, into which he labored all his life to guide the followers of the cross? Why, then, when we witness these symptoms of alienation between the two, why should it be our endeavor to widen the breach? Why should we prefer to treat the case as if it involved a deadly feud, rather than an unhappy misunderstanding, the result of prepossessions, fostered by habit and by education, and rendered inveterate and incurable by the everlasting iteration of a school or of a coterie? We will not believe, until the evidence for it becomes absolutely overwhelming that the rent which we deplore reaches down to the very foundation. We hang out, as a sign and a symbol of conciliation, the faithful saying, that *there is no other name given, under heaven, whereby men may be saved, but the name of* Jesus Christ. May Heaven forgive, and correct, those (if any) who imagine that we pronounce these blessed words in the spirit of unworthy compromise, or grovelling double-mindedness. We pronounce them, because we are persuaded that the grand and simple utterances of Heaven, if we have but an ear to hear, may often do more to exorcise the spirit of controversy and dissension, than all the spells, and charms, and adjurations, which ever issued from the shrines of polemical theology.

Here, however, we grieve to say it, common justice demands of us the exhibition of a striking contrast between the temper of Alexander Knox, and that of the particular school to which he has been placed in opposition. We have already seen that the evangelical brethren were sorely disturbed by their alarms lest the system of Alexander Knox should have "left him without a Saviour!" Now, really, this is a surmise, to hear which, with composure, does seem to us to require a much more than ordinary measure of Christian equanimity!—Let any dispassionate person open his writings at random, and peruse any score of pages, and then let him repeat to himself the sentence, "Alexander Knox was living without a Saviour, and in peril of dying without a Saviour!"—Alexander Knox, whose whole life was passed in scanning the height, and depth, and length, and breadth of the grand mystery of godliness; whose incessant striving it was, to become rooted and grounded in love, and to know the love of Christ, which passeth knowledge; and who could be content with nothing short of being filled with all the fulness of God. And this was the man who was to be mourned over, as one who was in perpetual hazard of losing his hold upon the Redeemer of the world! Heaven forgive us all for the aberrations of our understanding, and the perversions of our heart! It is, in truth, a fearful sight, to behold sincere and ardently devoted men betrayed, by an extremity of zeal, into an eagerness to rush into the judgment-seat, and to speak in language which sounds like excommunication. We will not imitate their example, neither shall our souls come into their secret or be united to their counsel. We will content ourselves with saying that they *spake unadvisedly with their lips*. For, whatever may have been his misstatements, or his misconceptions upon certain points, surely, if ever there was a man who rested all his hopes upon the work of a divine and incarnate Saviour, that man was Alexander Knox.

But, now let us turn to the language in which Knox was accustomed to speak of those who professed the doctrinal scheme, which, after deep and patient research, he distrusted as erroneous and delusive. Never was he heard to intimate that their system had "left them without a Saviour." On the contrary, such was the liberality, we had almost said, such was the flexibility of his scheme of thought, when engaged in meditations on the history of the Church, that he assigned a distinguished position to that very class of believers, and regarded them as honored instruments in the hand of God, for working out his gracious counsels to their full accomplishment. He believed, or at least he reverently conjectured, that the office *providentially* assigned to them was, to preserve inviolate the foundations of the Christian economy; while the workmen with whom *he* was laboring were appointed to raise up the superstructure in all the strength, and all the beauty of holiness. That their operations were conducted upon principles unknown to the purest ages of Christian antiquity, was a persuasion (as he repeatedly tells us) forced upon him by that mighty current of testimony, which the whole course of his religious studies was incessantly rolling out before him. But never did he dream that their divergency from the path in which he felt himself compelled to tread, was such as threatened to lead them fatally astray from the fold of Christ, or condemned them to wander as aliens and outcasts from the Israel of God. Nay—so deep was his humility and self-distrust, that he sometimes appeared disposed to concede to that same school which he opposed, a pre-eminence above himself, in their consolatory apprehension of the Redeemer. On one occasion he expresses himself thus: "I seemed to myself to feel that, *whatever errors may be mingled with the views* of the grace of our Lord Jesus Christ, they, (the evangelical men,) when really devout, had a *cordial*, and, as it were, *vital*, apprehension of our blessed Saviour, which gave them an advantage over *me*, in a day of trial; and the attainment of which, *in a strictly scriptural way*, (I might say, as to the substance of it, in George Herbert's way,) would be to me an unspeakable happiness, in sickness and health, in life and death." (Ed. Pref. p. 70.) All this while, however, (to borrow the language of his editor,) "he made the broadest distinction between their hopes, and their alleged ground of hope. He was convinced that Christ was vitally in their hearts; though he asserted, without hesitation, that the truth as it is in Christ, was in their minds most partially, and with gross admixtures. He rejoiced to think that the soundness of their moral constitution enabled them to thrive on food which he believed had not the full strength of life in it. He felt indeed that, in their captivity, they had but *pulse to eat and water to drink*. But he saw that, in numerous instances, *their countenances appeared fairer and fatter in flesh than those of many of the children that did eat the portion of the king's meat*. He saw this, and he candidly avowed it. He avowed it, at once in depreciation of himself, and to the acknowledgment of their comparative superiority in this particular. But, in such avowal, he never lost sight of his distinctions. He confounded not a *real* effect with a supposed cause. He did not attribute to doctrinal influences that which his mind had traced solely to the operation of God's *power unto salvation*, working its blessed effects upon the ground of an *honest and good heart*." That his language of humility and concession should have exposed him to misconstruction, can be a matter of surprise to none, who reflect upon the eagerness with which the spirit of *party*, (we use not the word with any invidious intent,) will often fly upon the adversary's line, at any point which seems to be insufficiently guarded. Fortunately, however, abundance of defensive strength is to be found in many of his own deliberate and written statements. For instance, in 1828, he writes as follows: "I meant no more, by what I said of the evangelicals, as they are called, than that they have been made the chief instruments of maintaining *experimental religion* in the Reformed Churches. And, *however* this may have been done, I must think it an invaluable blessing. I did not mean to speak particularly of those who are *now* active but of the entire *genus*. And I did not mean that I thought otherwise of them than I did when you and I were last talking on the subject; but, that my own increased exigences had made me more alive to the value of the *power of religion*." (Ed. Pref. vol. iii. pp. 82, 83.)

Another source of misconception, extremely injurious to Mr. Knox's reputation for religious consistency and steadiness, was this, that he never would consent to abandon the use of the word *evangelical*, when speaking of the religion of the Gospel, as it presented itself to his own heart and mind. He was occasionally heard to utter aspirations after a greater depth of *evangelical* religion. And hence, it was inferred by certain of the so-called *evangelical* school, that he was beginning to feel the emptiness of his own system, and the substance and solidity of theirs. We are told that, on one occasion, he was cautioned by a friend with whom he had been conversing, against the use of a term which had become "the watchword of a party." "What!" he exclaimed, "give up the use of a word, because of their abuse of it! No, no; never will I consent to relinquish it to them." And he never did relinquish it. He continued the use of it, to the last; but never for any other purpose than to express his own unvarying sense. And, by this inflexible resistance to a narrow appropriation of the phrase, he doubtless assisted to extend and perpetuate the belief that he had no abiding confidence in the soundness of his own principles. The "unvarying sense" in which he understood the phrase may be collected from his own recorded words:

"To be truly EVANGELICAL, is to *feel* that the Gospel is the POWER of God unto salvation; and from that FEELING, to speak so as to make others FEEL their wants, and hopefully to SEEK the true supply. This, and not DOCTRINE, (to turn from Blair to others that claim that title,) is evangelical preaching.

"The more I read, and think, and look around me, my conviction increases, that the oversight of the supreme moral purpose of the Gospel is the dominant error of the present day; and that the clouds which envelope the religious world at this time, and which, it may be feared, are producing deep and extensive delusion, can only be dispelled by ascertaining the real import of evangelical doctrine. I mean, by its being acknowledged and *felt*, that the supreme design of the Gospel is to teach us effectually to 'deny ungodliness and worldly desires, and to live soberly, righteously, and godly, in this present world;' and that (whatever other results were provided for by our Lord's death) this *moral* result is the one great end asserted by St. Paul; *that* is, not barely the *literal*, but the *greatly heightened* realization of the propounded purpose, 'He gave himself for us, to redeem us from *all* iniquity, and purify to himself a peculiar people, *zealous of good works*.' I would ask, is there in the evangelical volume a more direct, comprehensive, definite statement of *that* object of our blessed Saviour's humiliation and death, which was supremely contemplated in the whole stupendous procedure?"

From the British Critic.

THE REFORMATION IN IRELAND.

The first Protestant prelate was George Brown, who was consecrated Archbishop of Dublin in the month of March, 1535. Charged with the royal commission he hastened to his diocese; and in a conference with the principal clergy and nobility of the kingdom, laid before them his instructions and required them to acknowledge his majesty's supremacy. This proposal met with the prompt and decided opposition of Cromer, Archbishop of Armagh, who defended with vigor the supremacy of the Pope, and concluded by pronouncing a curse on all who should dare to own the heretical monarch as head of the Church. But a Parliament, which met the following year, realized all the wishes of the monarch, so far as such objects could be accomplished by legislative enactments. In the small portion of the island where English power predominated, public opposition was silenced in the midst of great secret discontent; while throughout the greater part of the kingdom, the adherents of the Romish Church became at once more zealous and more devoted to her cause.

The Archbishop found it more easy to purify his cathedral from images and relics than to remove from the minds of the clergy their attachment to ancient tenets and usages. In a letter to Lord Cromwell he says, "This island hath been for a long time held in ignorance by the Roman orders; and as for their secular orders they be in a manner as ignorant as the people, being not able to say mass or pronounce the words, they not knowing what they themselves say in the Roman tongue." On another occasion he repeats, "The people of this land be zealous, yet blind and unknowing, most of the clergy being ignorant, and not being able to speak right words in the mass or liturgy, as not being skilled in the Latin grammar, so that a bird may be taught to speak with as much sense as several of them do in this country. The Romish reliques and images of both my cathedrals in Dublin took off the common people from the true worship; but the prior and the dean find them so sweet for their gain that they heed not my words. Therefore send in your lordship's next to me an order more full, and a chide to them and their canons, that they might be removed. Let the order be that the chief governors may assist me in it."

In such circumstances no success could be expected, and no serious effort was made to attain it. The seed was thrown on the highway or the rock, and was either trodden down or withered away. There was no leaven in the lump to excite the slightest fermentation, and of course, it remained unchanged. The great body of the Irish people were not only quite unprepared for the meditated change, they were also strongly predisposed against it. The strong hand of power could indeed dissolve the monasteries and disperse the monks within the narrow compass of the English pale, but it could not prevent the growing attachment to a persecuted religion, nor hinder the formation of new convents in the less accessible parts of the country. It may therefore be asserted without fear of contradiction that the Reformation made no progress in Ireland during the reign of Henry VIII.

The latter years of Edward VI. witnessed a slow advance towards improvement both in doctrine and worship; but the accession of his sister Mary, while it discouraged the new professors, held out many strong inducements to the adherents of the older form to persevere in their opposition to what they naturally regarded as profane novelties. Under her sway the Roman Catholic religion was formally restored by Parliament, and the supremacy of the Pope again every where acknowledged. The Protestants being still few in number, were not annoyed by the dominant party; a circumstance which may perhaps be explained by the fact that the civil rulers, having been appointed during the preceding reign, had a feeling of tenderness for the reformed interest. We are indeed assured that measures were about to be adopted for introducing the pains and penalties which characterized the government of Mary in England, for,

"In the month of October, 1558, Dr. Cole, Romish dean of St. Paul's was dispatched with a commission to the Lord Deputy Fitzwalter, authorizing him to proceed with vigor in the detection and punishment of Protestants within his jurisdiction. The dean having arrived at Chester, was waited on by the mayor, to whom he showed with exultation his commission, and boasted of the severities which it would be the means of inflicting on the heretics in Ireland. This intelligence alarmed his hostess, who had devout Protestant friends concealed in Dublin. Watching her opportunity, she removed the commission out of the box in which it was deposited, and substituted in its place a parcel of similar size. Cole, ignorant of this exchange, proceeded to Dublin, and having presented himself before the deputy and council, he explained at length the pious intention of the queen in support of the Church, and concluded with handing his box to the secretary that the commission might be formally read. But, to the dismay of the dean and the surprise of the council, instead of the commission, the box contained only a pack of cards, with the knave of clubs faced upwards. The deputy probably not displeased that he was so unexpectedly freed from the invidious office of a persecutor, humorously replied, 'Let us have a new commission, and in the meantime we will shuffle the cards.'"*

No sooner had Elizabeth mounted the throne than the sanction of law was again withdrawn from the Papists and bestowed on their rivals. The Scriptures were soon afterwards distributed in Dublin in an English translation, and thereby rendered available for instruction in righteousness, so far as the people were acquainted with that tongue. But with respect to the Prayer-book, a rule apparently very absurd, was enforced, namely, that where the minister, and of course his hearers did not understand English, the public service should be performed, not in the Irish language, understood by both parties, but in Latin, which was equally unknown to either. The reasons assigned for this singular arrangement, though they may have no weight in our days, were not altogether without foundation; for not only were the natives accustomed to Latin prayers, but their dialect never having been used in literature, could not be expressed by means of the ordinary types. It has required all the ingenuity of modern times to reduce the Celtic to such a form of orthography, as to enable even those who speak it to recognise its peculiar sounds when indicated by printed symbols. But there can be no doubt that the prevailing error on both sides was to enforce religion on the mere ground of authority, without enlightening the mind or directing the conscience; and the reproach implied in this mode of procedure falls more heavily on the Protestants, because they profess a higher respect for knowledge and for the lights of private judgment. It was, moreover, extremely unfortunate that the main points of contention were the "supremacy," and the images of saints. Had the former been left in abeyance, the greater part of the clergy, in the civilized parts, would have conformed to the new shades of doctrine; and had the latter been allowed to remain undisturbed, the mass of the people would have continued to frequent the churches, unconscious at first of any change. In short, the citadel was assaulted, in both cases without the precaution of regular advances, or the means of securing a safe retreat.

The Earl of Sussex, whom the queen had appointed deputy, though he perceived the reluctance with which the ecclesiastical changes were admitted, found himself obliged to summon a general meeting of the clergy, in order to tender to them the new oath of supremacy. As most of the bishops had been merely conformists to Popery, only two of them refused to comply. One of these, Walsh of Meath, not only declined to take the oath, but attacked with violence the Book of Common Prayer, warning his clergy aud people against the use of it. For this contumacy he was deprived and cast into prison. Leverous of Kildare also rejected the oath, and defended his refusal principally on the ground of the sovereign's sex. Being asked why he scrupled at an obligation already taken by many learned and illustrious men, he replied that "all ecclesiastical jurisdiction was derived from Christ, that since he thought not fit to confer such authority on the Blessed Virgin his mother, it could not be believed that he would delegate supremacy to any other person of that sex; that St. Paul had forbidden any woman to speak in the Church, much less to preside and rule there; and that the same doctrine was maintained by Chrysostom and Tertullian."

It is not easy to penetrate the cloud which hangs over the Church of Ireland during the latter years of Elizabeth, the Reformation appears to have made progress in the towns and places of trade, but in the rural parts the new system was opposed, neglected, or altogether unknown. Several Protestant prelates were murdered from time to time, and among them the bishop of Ossory, who was on the eve of publishing a translation of the New Testament in the native language. The evils which are now felt and deplored were then begun. Every lord-lieutenant had his eyes opened to the miserable state of the country; every one suggested remedies; and at this day the same causes of derangement are at work, and the same melancholy effects are produced. Lord Bacon and the author of the Fairy Queen have both left their opinions on record; and it is worthy of notice that each recommended an increase of zeal on the part of the clergy, an enlargement of the means of knowledge, and greater facilities for intercourse with the lower classes. The former observes that these should go hand in hand with civil reformation, "some course of advancing religion indeed, where the people are capable thereof; as the sending over some good preachers, especially of that sort which are vehement and zealous preachers and not scholastic, to be resident in principal towns, endowing them with some stipend out of her majesty's revenues, as her majesty hath most religiously and graciously done in Lancashire; and the recontinuing and replenishing the college begun in Dublin; the placing of good men to be bishops in the sees there, and the taking care of the versions of Bibles and catechisms, and other books of instruction into the Irish language, and the like religious courses both for the honor of God, and for the avoiding of scandal and unsatisfaction here by the show of toleration of religion in some parts there."

Dr. Reid quotes from a volume of public records in Ireland a communication by a bishop of Ferns in the year 1612, which proves that the state of the country then was not much different from what it is at the present moment. "As for the poorer sort, some of them have not only discovered unto me privately their dislike of Popery and the mass, in regard they understand not what is done or said therein, but also ground under the burden of the many priests in respect of the double tithes and offerings, the one paid by them unto us and the other unto them. Being then demanded of me why they did not forsake the mass and come to our Church, their answer hath been (which I know to be true in some) that if they should be of our religion no Popish merchant would employ them being sailors, no Popish landlord would let them any lands being husbandmen, nor let them houses in tenantry being artificers; and therefore they must either starve or do as they do. As for the gentlemen and those of the richer sort, I have always found them very obstinate, which hath proceeded from the priests resorting unto their houses and company, and continual hammering of them upon their superstitious anvil."

I heard of a very old man, who was asked what his age was; he answered, "the *right side* of eighty." "I thought you were *more than eighty*," said the inquirer. "Yes, I am beyond it," he replied, "and that is the right side, for I am nearer to my eternal rest.—*The Church.*

COMMUNICATIONS.

For the Churchman.

MISSIONARY HOURS.—NO. II.

Then, potent with the spell of heaven,
Go, and thine erring brother gain,
Entice him home to be forgiven,
Till he, too, see his Saviour plain. *Keble.*

The Arabian historians inform us that, at the time when the descendants of Mahomet were overturning the religion and governments of Asia Minor, in a visit to Medina, Omar, the caliph of the Saracens, expressed a wish to survey the sword which had cut down so many Christian warriors. The general Amru, the son of Aasi, unsheathed a short and ordinary scimitar, and as he perceived the surprise of Omar, "Alas," said the modest Saracen, "the sword itself without the arm of its master is neither sharper nor more weighty than the sword of Pharezdack the poet." Nor is this by any means an unfrequent mistake; we meet with it daily in a variety of forms. There is, perhaps, no more common error, nor one into which we glide more imperceptibly, than the way in which we connect results with their means. We hope for great effects when the causes bear an outward form of greatness, but inwardly are inefficient; and we are apt to despise causes for their apparent meanness, when, in truth, they are exceeding weighty. An action, or a course of action, which appears at first trivial or despicable, is not unfrequently followed by the most remarkable consequences. Little would it have been believed in the reign of Augustus that the birth of a poor peasant, and the endeavors of twelve ignorant fishermen to spread a new religion, should not only have been the cause of the downfall of the Roman world, but also the exaltation of one of its meanest dependencies to a rank of greatness equal to its own; yet so it has been, and so we may trace the principle in each inferior grade.

In every variety of life experience will show us instances of this, but much more remarkable is it with regard to nations; since here causes act upon a grander scale, and the results from being concentrated, are, to us, more openly observable. There is no more common opinion than that the happiness or the misery of a people depends wholly upon the good or bad government under which they live; and that nothing else is requisite to obtain the former than a free and liberal form of supreme authority; and, perhaps, we are not going too far in saying that nothing is less generally thought of than the absolute necessity of a pure religion universally diffused, not only to raise up such a form, but to keep a people in either prosperity or happiness at all. Yet a little reflection will show us, that government is only secondary and springing as a consequence from the latter. If experience teaches the one proposition, the same experience teaches likewise the other; and it is only requisite to cast our eyes over the present state of Europe, and the two Americas, to see that exactly in proportion as religion is pure, generally taught, and well regarded, so is the government free and the people happy and intelligent. It was on taking such a view as this of the subject that Solomon remarks, that "righteousness exalteth a nation, but sin is a reproach to any people." Where the Gospel is not freely taught, there ignorance and sin will ever be rife; and thence must arise breach of civil privileges, want of intelligent industry, and every vice which can render a people unhappy, and incapable of being free. We say *ignorance*, for it is found that where the Gospel is unattended to, as in some part of Flanders and France, there exists a surprising dullness, and want of power of comprehension in even the commonest affairs of life.*

It is the natural tendency of man to forget eternity and death, and consequently all moral duties. The powers of conscience are not uneasily put to flight; and natural religion is too weak a safeguard to defend from the constant attacks both of self-interest and strong passions. Even where there are the greatest means of grace, many of the lower orders have no belief, which is deliberate, firm, and habitual, in the existence of a future state; much less have they it, and much more common do we find this practical infidelity among even the most intelligent, where either the outward advantages are small, or there are none at all. But without this there can be no practical religion, no guidance and softening of the heart, no true self-government; and, thence, we may see how absolutely necessary is a firm and continual conviction of a future state founded on revealed religion to produce either a safe, or a free community. If there be not this the flood-gates are thrown open to a broad and rapid stream of misery. And an external Church, and an ordained ministry have been instituted by God for this very purpose, that the world might not forget their highest interests among the bustle and turmoil in which they exist; but that, having the symbols of a future life ever before them, and being oftentimes rebuked and exhorted, they might preserve in their minds a sense of their true condition—that they are merely sinners, totally lost but for the efficacy of the blood of the Saviour, and that they have a future judgment-seat to stand before. The political state of every Christian country is no less benefited by having the Gospel weekly taught and explained, and weekly put home upon our consciences, for the forming of our lives according to it, than the Church itself; for as it best conduces to keep up the spirit of religion among us, and to make every man know his duty to God, his neighbor, and himself; so it may be reckoned of all methods the most conducive to preserve peace and good order in the state; for hereby subjects are taught to be obedient to the laws, children to be dutiful to their parents, servants to be faithful to their masters, and all to be just and charitable to each other. And in the faithful discharge of these duties does the peace, good order, and happiness of every community exist. And it may justly be reckoned that the good order now maintained in this kingdom, is more owing to this method than to any other now in practice among us for this end; and that one good minister, by his weekly preaching and daily good example, sets it more forward than any two of the best justices of the peace can by their exactest diligence in the execution of the laws which they are intrusted with. And it is not to be doubted, but that, if this method were once dropped among us, the generality of the people, whatever else might be done to obviate it, would in seven year's time, relapse into as bad a state of barbarity as was ever in practice among the worst of our Saxon and Danish ancestors." † And thence it is, that we are oftentimes justified in arguing *a priori* of the state of a community from what we know of their outward means of grace.

We have been led to these reflections by considering the condition of our far western states, which, with a large, active, and ever increasing population, are almost destitute of churches and clergymen. To take the farthest and most recently settled as an example: Wisconsin now contains upwards of 50,000 inhabitants, and for all this number there are but *three* ministers of our Church. It is much easier to imagine than to describe what must be the spiritual condition of this large body of our fellow-citizens. In a fresh and newly-inhabited country the religious disadvantages, and the temptations to neglect the subject must ever be very great. If in a long-established community, where affairs hold their course with a smooth and even tenor, we find so much difficulty in attracting the attention of men to their highest interests, how much greater must the obstacle be where changes are constant, and life is passed in an uneasy strife for necessaries, and for the dominion over nature. What else can we expect but that the old will live, and the young grow up in practical infidelity and ignorance, and bring down upon themselves all those accumulated evils which necessarily attend such a state, if they be not provided with established means of grace? Now this naturally presents two questions of great interest: first, with regard to the people, considered as immortal souls; and, secondly, considered as fellow-citizens, and an intrinsic part of our native country. For as one member of the body cannot be diseased without, in part, injuring all the others; no more can one division of a great country be lawless without, more or less, bringing down disadvantages on the whole of it. Of the first question we hope that we need say little; it is the dearest desire in the heart of every Christian that every one should be saved and have eternal life; and how much the more so when these are our brethren in the flesh. But in a national point of view who can estimate the awful consequences which may arise from such a state of things as a large and prosperous community existing without religion, and without any fear of God before their eyes. And our interest in them is the greater, since they are not strangers, but have gone out from us. Many of them are our friends, and all of them are our countrymen; and though they be the pioneers of the wilderness, and their habitation be far distant, yet their language, their manners, and their feelings are the same as ours. If the love of Christ, if our love to them as fellow-sinners move us not—do they not still call upon us as men and friends? does not the love of our country exhort us to do all that can be done for them in a spiritual way? As yet they are not sufficiently wealthy to provide themselves with churches and clergymen, with Bibles and with schools, and therefore, if assisted they are to be, we must do it. Freely *we* have received, freely let us impart to them a part of our wealth. We can purchase nothing more valuable with our perishing riches than immortal souls; we can find elsewhere no joy so great or so lasting as a consciousness that we have been allowed, and been willing to be the means by which so many have been called from darkness to light, and provided with a pure and Christian ministry.* T.

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* This anecdote is given on the authority of the Hist. Collections of the Church in Ireland; but the truth of it is doubted by Leland.

* See some remarkable instances of this cited in the *Report for* 1837, *of the British and Foreign Bible Society of London.* p. 19.

† Prideaux's Connection.

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* "All Christians are commanded to contribute, by their profession of Christianity, to preserve it in the world, and to render it such a promulgation and enforcement of religion. For it is the very scheme of the Gospel, that each Christian should, in his degree, contribute towards continuing and carrying it on. All, by uniting in the public profession, and external practice of Christianity; some by instructing, by having the oversight, and taking care of the religious community of the Church of God." *Bishop Butler.*

For the Churchman.

MEDICÆ SACRÆ.—NO. IV.

Of creepings things that flew, every thing was forbidden as food among the Jews, except four species of locusts, called in Leviticus, "the locust after his kind," "the bald locust," "the beetle," and the "grasshopper." Much has been written to indicate the kinds of locusts here alluded to, but it is a question at present of little or no importance. It is enough that the Jews, previous to the destruction of Jerusalem, knew very well what species were meant in the Levitical law; and John the Baptist, when in the desert, availed himself of this privilege, and lived on "locusts and wild honey." That this allowance has been the means of preserving large numbers of the Jews, when reduced by war and famine, might be shown by various extracts from their history; an allusion to the fact will at present suffice, as it furnishes a sufficient clew to the indulgence in question.

Beasts that go upon their paws, or in the Hebrew upon their *hands*, were also forbidden for food; such as the ape, lion, bear, dogs, and cats. They could neither be eaten nor their carcasses touched without incurring uncleanness. Also animals that *creep* or seem *to creep* upon the earth, such as the weasel, mouse, tortoise, ferret, chameleon, lizard, snail, and the mole, were deemed unclean. The very touch of the dead bodies of these creatures defiled every vessel of wood or metal, all raiment, and places where meat and drink were prepared, such as ovens and pots, wine-presses and cellars, which, in case of such accident, were required to be broken down and destroyed. Nothing was excepted but a fountain or bath, which could be speedily cleansed by the admission of water. That these regulations were all conducive to cleanliness and therefore to health, is too manifest to need practical remark. The same will apply to the prohibition for food, of animals found dead, whether they died of disease, or were "torn by wild beasts."

We have already remarked that the use of blood was prohibited to the Jews, not for *hygienic*, but for *sacrificial* reasons. The same remark, however, will not apply to the use of fat. The chief reason for the prohibition of this article undoubtedly was, *its tendency to produce cutaneous diseases*. The Jews have always been characterized by a sanguine plethoric temperament, predisposing them particularly to diseases of the skin, and inflammations; hence, *swine's flesh*, and *fat* particularly, were prohibited, that their attention might almost by necessity be turned to the cultivation of the olive for a supply of a vegetable instead of a gross animal oil. As *butter and fat* were forbidden, olive oil was the only substitute, and the importance of this salutary article for purposes of food, in such a climate as that of Palestine, need not be dwelt upon.

The following extract from the Koran may serve as an illustration of these Mosaic prohibitions. "Ye are forbidden to eat what dieth of itself, and blood and swine's flesh, and what hath been offered to any idol, or strangled, or killed by a blow or fall, or gored to death by another horned beast; or again what has been torn by a wild beast, unless you yourselves shall still find life in it and kill it." According to Niebuhr, the customs of the present Arabs are still more rigid than the precepts of Mahomet require.

Such were some of the dietetic regulations as laid down by Moses, for the observance of the Jewish people. That they were founded partly on sanatory considerations there can be no reasonable doubt: for this reason we have considered them worthy of particular notice. The diet of the Hebrews was principally of a vegetable kind, consisting of bread and milk, fruits and herbs, &c. Their bread was made of wheat, or barley, or lentiles and beans; that of wheat being considered the best. A cheaper kind made of barley, or millet and fitches, was much used in times of great scarcity and distress. Leaven was generally employed, though not always, especially in the preparations for the passover; and the dough was baked by covering it with hot ashes, or placing it upon hot stones. It was customary in the first ages to parch their grain; afterwards mortars were used in which to pound it, and at length millstones were invented, some to be turned by men, others by horses. The principal drink of the Jews was water drawn from wells or cisterns and rivers, often acidulated with the juice of citrons and pomegranates. Wine, however, was used in great abundance, and they had besides a strong drink made of honey, dates, barley, and wheat, of a very intoxicating nature.

The diseases of the Jews, in consequence of the simplicity of their regimen, were few and simple. God had threatened them with the "burning ague" and "consumption," unless they proved obedient to his commands; and if we understand by these the whole class of *fevers* and *pulmonary disorders*, we find that the threatening was carried into effect, for these constituted the chief outlets of human life, war excepted, among the Jews. In the Old Testament a long and prosperous life was promised as the reward of obedience. "If thou wilt diligently hearken unto the voice of the Lord thy God, I will put none of the diseases upon thee, which I brought upon the Egyptians, for I am the Lord that healeth thee." Ex. xv. 26. Again, "ye shall serve the Lord your God, and I will take sickness away from the midst of thee, and will fulfil the number of thy days." Ex. xxiii. 25, 26. In the Psalms we frequently find passages to the same effect. "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile." Ps. xxxiv. 12, 13.

Solomon also refers frequently in his Proverbs to the same condition, "Fear the Lord, and depart from evil, and it shall be health to thy navel and marrow to thy bones. Length of days is in the right hand of wisdom," for "she is a tree of life to them that lay hold upon her." Jeremy Taylor in his life of Christ has many excellent remarks on the influence of religion in promoting health and insuring long life, to which we refer the reader. He remarks in one place as follows:—

'First, in nature sin is a cause of dyscrasies and distempers, making our bodies healthless and our days few; for although God hath prefixed a period to nature by an universal and antecedent determination, and that naturally every man that lives temperately, and by no supervening accident is interrupted, shall arrive thither; yet because the greatest part of our lives is governed by will and understanding, and there are temptations to intemperance and to violations of our health, the period of nature is so distinct a thing from the period of our person, that few men attain to that which God had fixed by his first law and preceding purpose; but end their days with folly, and in a period which God appointed them with anger, and a determination secondary, consequent, and accidental. "And therefore," says David, "health is far from the ungodly, for they regard not thy statutes;" and to this purpose is that saying of Ebon-Ezra, "He that is united to God, the fountain of life, his soul being improved by grace communicates to the body an establishment of its radical moisture and natural heat, to make it more healthful, that so it may be more instrumental to the spiritual operations and productions of the soul, and itself be preserved in perfect constitution." Now how this life is contradicted by the impious life of a wicked person is easy to be understood, if we consider that from drunken surfeits come dissolution of members, headaches, apoplexies, dangerous falls, fractures of bones, drenchings and dilution of the brain, inflammation of the liver, crudities of the stomach, and thousands more, which Solomon sums up in general terms. "Who hath wo? Who hath sorrow? Who hath redness of eyes? They that tarry long at the wine." I shall not need to instance in the sad and melancholy consequents of lusts; the wounds and accidental deaths which are occasioned by jealousies, by vanity, by peevishness, vain reputation and animosities, by melancholy and the despair of evil consciences; and yet these are abundant argument, that when God so permits a man to run his course of nature, that himself does not intervene by an extraordinary influence, or any special acts of providence, but only gives his ordinary assistance to natural causes, a very great part of men make their natural period shorter, and by sin make their days miserable and few.'

It is certainly a remarkable fact, that for 3332 years, to the twentieth generation, there is no instance recorded in the Bible of a son that died before his father, (of a natural death,) till Terah, the father of Abraham, who taught the people to make images of clay and worship them. Of him it is remarked, Gen. xi. 28, that "Haran died before his father Terah, in the land of his nativity." The Jewish writers also tell us, that in the second temple, which lasted 420 years, there were *three hundred high priests;* and that in the first temple, which stood as long as the last within ten years, there were but *eighteen;* the first having been cut off, for their scandalous wickedness; and the latter rewarded with a good old age, for their piety and observance of God's commands. It is deemed unnecessary to attempt to prove, that at the present day, as was for the most part the fact under the Jewish dispensation, the preservation of health and the prolongation of life is not owing to a special interposition of Providence, which would, indeed, amount to a constant succession of miracles, but because the moral and physical laws of our nature so coincide, and are mutually dependent, that the observance of the one is virtually an observance of the other.

It is no less true now than it was then, that "evil shall slay the wicked person," Ps. xxxiv. 21; and "he that keepeth the commandments keepeth his own soul; but he that despiseth his own ways shall die." Prov. xix. 16. We think it would not be difficult to show that the laws of hygienic, so called, are immediately connected with, if indeed they do not flow from, an observance of the moral precepts contained in the Scriptures; if our minds are under the influence of love, love to God and love to man, all "envy, hatred, malice and uncharitableness," will be driven out, and our health will not suffer from the influence of corroding passions, one of the most frequent and powerful causes for shortening human life. Again, such love would lead to such a degree of confidence and trust in our Heavenly Father, as to banish from our minds that feverish anxiety about the future, which produces such a depressing effect upon the *physical* as well as mental powers; and to spread over the present and the future,

"The soul's calm sunshine, and the heartfelt joy."

If then, to these we add an observance of the apostolic precept, "add to our faith virtue, and to virtue *temperance*," &c., we shall include all that is essential to the promotion of health, and for the prolongation of human life.

C. A. L.

For the Churchman.

EXTRACT FROM THE JOURNAL OF AN ABSENT CLERGYMAN.

I asked the captain the name of his chief mate. To my utter astonishment he said he did not know it! This led to further inquiries and to the information that he was equally ignorant of every individual in the ship, excepting the steward. This seemed to me strange enough; it seemed in fact to be either the height of self-confidence, or of recklessness, thus to trust his own life and the safety of his passengers and cargo to entire strangers on the broad deep, beyond the reach of human help or remedy. Nevertheless, this I was told is the universal practice of the sea. The shipping of sailors is thus conducted. The owner of the ship applies to a notary public for a crew, and pays him a dollar a head for as many as he takes. This officer is in correspondence with those harpies, the sailor landlords, who keep him continually supplied from their stock on hand, of boarders who have exhausted their cash, and have incurred a bill equivalent to a month's pay in advance, out of which expenditures the poor fellows are grossly cheated to the amount of at least one half. The sailors are then brought down to the ships, at the very hour of sailing, by the landlords, who receive from the notary intelligence as to the number to be furnished, and *the time and place of delivery!* The month's pay in advance is then in the presence of the sailor paid to the blood-sucking scoundrel who has plundered the poor dogs under the mask of hospitality; he marches off with his ill gotten gain, and the passive subjects of this merchandise are committed to the tender mercies of a new commander, perhaps in their case only another name for a brutal tyrant; and with their soiled and hard beds and scanty blankets, and chests illy supplied with rough and often ragged clothing, and without a farthing in their pockets, are consigned to the narrow and dingy precincts of the forecastle, their future comfortless and gloomy pen, till they are summoned from it, to hoist the sails that are to bear them away from the protection of the laws, and the look of sympathy, and the word of kindness, to the dangers, fatigue, hardships, and privations of their miserable and slavish life. This is simply a true statement, not a whit too highly colored; in fact, it can hardly be represented in all its deformity, and requires to be seen to be appreciated. The landlords of sailors are proverbially the offscouring of all things. With a few honorable exceptions, of course, they are the ministers and panders to the vice of the unhappy sailor. They seize him immediately on his landing with the gold in his possession he has acquired by the hardest and most perilous labors. Under the pretence of keeping it in safety, they get possession of his earnings, and by gross charges, and keeping him continually drunk they soon strip him bare. This is the substance of what I learned from the captain. The steward has just opportunely made his appearance, and I have referred to him to know if I have done the boarding-house gentry injustice. He confirms most fully what I have said, and adds to it other aggravations. He says the landlords are all smiles and courtesy to the sailors till they are drained of their last cent and of their month's advance, when they either by threats and brutal treatment compel them to ship, or else in an hour of intoxication brought on for the purpose, surrender them to some vessel on the point of departure. Immediately on the return of the sailor, these unblushing rascals are the first to greet him; Jack soon loses the remembrance of his wrongs in the draughts they administer; and, poor fellow, having no other home to receive him, and no other welcome to greet him, he renders himself implicitly into their hands, is again stripped by their rapacity, tempted and seduced by their Satanic arts and devices, cuffed and insulted when his money is gone, and sent willing or unwilling to gather from the waves and the storm fresh stores for the greedy insatiate leeches that fatten on his wrongs! One of the first efforts of the landlord on the sailor's return is, under the pretext of sympathy and friendship, to wring from him an account of the treatment he has received at sea; and if he has been flogged to aid him in the manufacture of a story for a court of justice, in which he and his comrades are thoroughly drilled, so that a fine is executed of the captain, nominally for the benefit of the beaten sailor, but in reality for the pockets of the lawyer and the landlord, who easily persuade Jack that the costs of the suit have swallowed up most of the profits, but allow him a small return for his share in the transaction, just to encourage him to pursue such a course of conduct at sea as will insure him another flogging, and then another harvest. It seems to me that this feature in their proceedings is almost the most horrid and revolting; for it tends at once to destroy that confidence between the sailor and his captain, which is particularly important in a case in which men are obliged to trust so much to each other; it almost nullifies the discipline of the ship, making its just inflictions a mere matter of merchandise and gain; and it generally involves the parties in the guilt of perjury in fabricating the most revolting of their alleged wrongs. Our captain says, his mate once struck a man with his hand, only, inflicting on him scarce a momentary pain, but on his return, his mate having cleared the coast, he was himself prosecuted for the blow; it was proved by the testimony of all the sailors that their comrade had been brutally abused, knocked down the hatch, &c., &c., and the result was, that the damages were considered by the jury to be equal to $150, while the expense of the whole trial to the captain was not less than $500, besides the loss of much time and the great vexation of his feelings. The trial took place in Salem, where the captain made his home, and during its progress through several courts, or different sessions of the court, he had the honor of being the town wonder and talk; the old ladies pointing at him as the bloody hero of the sea tragedy; his friends hardly knowing which side to believe, his averment of his innocence or the sailors' *oaths* of his guilt; and all persons, at least to his excited imagination, seeming to scrutinize him as if they would read on his countenance the truth or falsehood of the allegation against him. So painful to him at last became his situation in his native or adopted place, that when the jury found against him, he utterly abandoned it, gave up his command of a vessel, and preferred to sail as a mate from another port. And yet he positively asserts, that the only foundation for the whole was simply what I have mentioned above.—Now is it wonderful that his feelings have become soured towards a set of men, some of whose number have been guilty of such infamous conduct towards him, that he judges them all to belong to the same school of morals and honor, that he suspects them all of rascality till the contrary is proved, and that his treatment of them all is harsh and correspondent with these notions of their character and claims. I have just read over these pages to the captain, for I would not willingly "set down aught in malice," he says they are as true as the Bible, that he wishes they could be published, and that he would just as soon as not have his name appear in print as their voucher. These are truths of which many persons have a general knowledge on shore; I myself had a distinct acquaintance with some of them, but I never realized them in their full enormity, till I became myself a traveller on the deep. And now I cannot restrain my wonder that they have been so long allowed to exist. It seems to me that if I had had the knowledge of them which I have now, I could not have restrained my voice, feeble as it is, from an endeavor to awaken some in the Church to their duty to the souls and to the bodies too of seamen. Independently of their claims as a class of men, submitting to the greatest hardships and privations to procure for us the comforts, and the intelligence, and the wealth of every clime—a class of men whose labors have become as necessary as those of any others in the community, and without whose exertions, poorly rewarded as they are, multitudes of our wealthiest and most influential citizens, who know nothing, but by report, of the hardships and dangers of the great deep, while yet they luxuriate in the enjoyments it bears to them on the wing of every breeze, would have remained in poverty and obscurity, or would now sink into both these states—independently of these claims upon our sympathy the mere fact that they are immortal beings going down, and indeed hurried down towards perdition with all possible speed, entitles them to the instant and earnest efforts of Christians to snatch them from the snares that are laid for them here, and their dreadful fate hereafter.—Some denominations, I know, have entered with some zeal into this almost new and certainly wide and affecting field of labor. They have done much to ameliorate the condition and elevate the character of seamen. But they have not struck as yet at one of the most important roots of the evils to which they are subjected, the system of the sailor landlords.—These wretches must be utterly exterminated, their vocation must be wholly gone, before a fair hold can be got upon the sailor. The rising generation of seamen must grow up ignorant of these moral vampires, who prey upon their wretched victims, after their reason and better feelings have become stupified in intoxication. Their destruction can only be effected by destroying their gains. This can only be brought about by providing for the sailors suitable and even tempting accommodations, at a moderate rate, and under certain regulations, to which they must be drawn by every fair expedient.—As the evil to be destroyed is of long standing and of fearful extent, it will require a corresponding exertion and power for its subversion. For this purpose all must lend a heart and a hand. But especially does the responsibility rest upon the owners of ships and extensive merchants, who grow *rich* on the hard labors of the sailor, to put their shoulders to this work, and carry it through. *They can do it!* I greatly fear that the skirts of some of them are dyed with the wrongs, I had almost said, with the blood of seamen. Have they not encouraged these landlords in their traffic with the flesh and blood of white men, when they knew their wretched practices? Have they not resorted year after year to these harpies for their crews, without uttering a word of reproach at their enormities; and, indeed, have many of them even gladly availed themselves of their artifices, to secure a crew, and these not only impliedly but openly encouraged their abominable trade, and participated in its guilt? And oh, if this be at all the case, or even if their hands are entirely clean in this matter, will they not hasten now to repair the neglect of the past, and to do something efficient to alter the condition and rescue the souls of seamen! Even suppose that in this cause some of the wealthiest among them, who have profited the most by the perils and toils of the sailor, should expend 20 or 30,000 dollars, yet, what would this sum be to the gains they have made through his instrumentality, or in comparison with the vast benefits to sailors and to merchants, to temporal and eternal interests, which would accrue from its judicious expenditure. I have become warm on this theme, and hope, should my heavenly Father ever allow me to return to my native land, and to my solemn duties, to infuse some of my warmth into bosoms that now feel no practical interest in it, but which may be made to swell with the generous impulse to do what can be done to abate the evils that encompass sailors. The train of my present thoughts has recalled to me a scheme to ameliorate the condition of sailors, which I worked in my head some time ago, after reading some notice of the mal practices of sailor landlords, and which I got into quite successful operation. It occurred to me that a company might be formed, and make a stock concern of the purchase of a large square of ground, in some convenient part of the city, and the erection thereon of suitable buildings for the accommodation of sailors, including an establishment, also, for such captains and mates as chose to resort to it. This might be denominated the Sailor's Home, and be made to possess some of the features and attractions of that most dear and cherished place; sailors having families should have convenient apartments rented to them where they might "keep house" and be secure of finding them on their return. Single men should be provided with comfortable rooms and board at a reasonable rate, by persons paid by the company to superintend the different apartments, who would therefore have no motive to cheat the poor fellows, and who indeed would be appointed for their honesty and good qualities. A chaplain should be the general superintendent of the establishment, taking the charge of the moral, religious, and temporal interests of its inmates. A school for the instruction of the children, and of any of the men not too proud to repair the neglect of their early years, is an important feature of the plan.—All receipts would come through their agents into the hands of the company, and all payments be made by them, so that they would be constantly informed of all the details of the establishment. The lower part of the building might be rented for stores, for the supply of sailors, by honest men at fair prices, in the necessaries of their profession. The rents of these stores, and the receipts for board would, I doubt not, not only cover the annual expense, but leave a surplus for a dividend, while if even the whole income were expended, it would be nothing in comparison with the good wrought. Oh, that I could inspire with my sentiments some leading, influential merchant, who would take upon himself the honor to be the first to move in this great moral reform! One such man, communicating his zeal to his fellows, might awaken such an interest in this mighty subject as would accomplish every thing that can be desired in regard to it!

Sir R. Peel's School at Tamworth.—On Monday last the new school, built at the expense of Sir R. Peel, at Tamworth, was opened. It is built in a chaste Gothic style of architecture. The scholars, to the number of sixty, proceeded in order with their master from the old school to the new one, when they were addressed by the right hon. baronet in a neat appropriate speech; and three of the best scholars received from his hand that which he declared to be the best gift they could receive—a Bible. After prayer had been offered by the reverend vicar, the children were regaled with roast beef and plumbpudding. We were glad to see the right hon. baronet restored to health, taking part with such evident feeling in the opening of the school, which owes its erection and support solely to his bounty, and is one of the many strong proofs given of the interest he takes in the real welfare of the town and neighborhood.—*Staffordshire Advertiser.*

Church Pastoral Aid Society.—The fourth occasional paper published by this society, after requesting the attention of the Christian portion of the community to the nature of this institution, proceeds to give several instances of the services which it has rendered, by the appointment of additional curates and lay-assistants in districts which were in want of such assistance. The number of cases for which grants had been made, at the date of this paper, (20th Dec. 1837,) in aid of 100 incumbents, is 110, that is, 92 for curates, and 18 for lay-assistants; and the aggregate population under the charge of these clergymen is stated to be 869,977, which would give an average of not less than 8,699 souls to the care of each incumbent. The average income of each of these additional assistants is about £157, and of the number 16 are unprovided with either a glebe-house or parsonage.—*Watchman.*

Division of the Diocese.—Our worthy friend B. thinks the laity in his county, though not opposed to the measure, exhibit an utter "indifference." We notice this matter, because it seems a duty in us to observe that a layman of that county and as prominent as he is estimable has expressed to us his disapprobation of division, especially while things move on so well as at present. The same sentiment has been held to us very lately by at least one other valuable layman of our friend's vicinity. We know further, that in other sections of the diocese, highly intelligent and worthy laymen express their unwillingness to interrupt a system which has thus far done so well.

(Utica) Gospel Messenger.

The heathen government of Madagascar have persecuted with great rigor the converts to Christianity in that Island. Many of the native Christians have been called to suffer imprisonment. confiscation of property, and one, a distinguished female, has been put to death; but not a single apostacy has occurred.

Episcopal Recorder.

THE CHURCHMAN.

SATURDAY, APRIL 21, 1838.

Notice is hereby given that Mr. R. P. Williams has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty-second Convention*, to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Louis Sherman, 28 Ann-street, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

Alexander Knox.—We have placed on our first page an extract from an able article in the British Critic in relation to this most pious, worthy, and justly celebrated man. In doing so, however, we beg leave to state that we do not in any way participate in the controversy respecting Mr. Knox's views on the subject of justification. It is for another purpose that we have transferred the article just mentioned to our columns. It is well known, that since Mr. Knox's decease an attempt has been made to show that he was the subject, during his last illness, of some *change* or *conversion*. It is much to be regretted that the honest but misguided zeal of religious partizans should lead them to adopt and circulate a figment, which, if true, would not only go to impeach private character, but to bring Christianity itself into disrepute; and we have therefore felt it to be a duty to embrace from time to time such opportunities as presented themselves to vindicate the memory of Mr. Knox and the credit of the Christian faith from such discreditable aspersions. The story of Mr. Knox's conversion is just such another (only far more inexcusable) as that which has been currently circulated in regard to Dr. Johnson, a renewal of which we find in the following article from the February number of the London Christian Observer for the present year.

THE CONVERSION OF DR. JOHNSON.

"The following passage, extracted from 'Addresses to the Deity,' by Dr. James Fordyce, 12mo., 1785, may perhaps serve as a supplement to the evidence which has already appeared in your work on the conversion of Dr. Johnson. After noticing the obligations of the public for the example which Dr. Johnson had so long exhibited of superior wisdom, correct morals, and profound learning, Dr. Fordyce adds:—'But what is man, O Lord! or who among the sons of men can plead innocence before the thrice Holy? When trouble and anguish came upon thy aged servant; when 'his sleep went from him;' when, in solemn recollection, he 'communed with his own heart, upon his bed,' and examined himself in the view of his last and great account, he saw wherein he had offended. Then it was that *I heard him* condemn, with holy self-abasement, the pride of understanding by which he had often trespassed against the laws of courteous demeanor, and forgotten the fallible condition of his nature. How deep was the contrition which then penetrated his soul, in the remembrance of his sins, and caused him to feel more strongly, what indeed he had ever acknowledged, that no extent of intellect, and no eminence of fame, can arm *an awakened* and reflecting mind against the fear of thy displeasure. Let it be known that this man, after considering the uncertainty of life, after studying the sanctity of thy law, after discovering more clearly the utter insufficiency of human attainments, and contemplating with ardent solicitude the stupendous and unspeakable importance of salvation, did—*with all the humility of faith—cast himself on thine infinite mercy through* Jesus Christ.'

Mr. Chalmers has indeed observed, in his Biographical Dictionary, that Dr. Fordyce 'made no additions to our stock of theological knowledge.' I cannot, however, but think that, as the testimony of an eye-witness, the above observation is not without its value.—May I hope that the suggestion given by your correspondent G. C. G., in your last volume, p. 816, as to the expediency of collecting together the very important matter relating to the concluding period of Dr. Johnson's life, which has appeared in the Christian Observer, may receive the attention which it deserves."

Dr. Johnson died A. D. 1784, in the 75th year of his age. The following prayer was composed by him on his birthday, A. D. 1738, or in the 46th year of his age.

"O God, the Creator and Preserver of all mankind, Father of all mercies, I, thine unworthy servant, do give thee most humble thanks, for all thy goodness and loving-kindness to me. I bless thee for my creation, preservation, and redemption, for the knowledge of thy Son Jesus Christ, for the means of grace and the hope of glory. In the days of childhood and youth, in the midst of weakness, blindness, and danger, thou hast protected me; amidst afflictions of mind, body and estate, thou hast supported me; and amidst vanity and wickedness thou hast spared me. Grant, O merciful Father, that I may have a lively sense of thy mercies. Create in me a contrite heart, that I may worthily lament my sins and acknowledge my wickedness, and obtain remission and forgiveness, through the satisfaction of Jesus Christ. And, O Lord, enable me, by thy grace, to redeem the time which I have spent in sloth, vanity, and wickedness; to make use of thy gifts to the honor of thy name; to lead a new life in thy faith, fear, and love; and finally to obtain everlasting life. Grant this, Almighty Lord, for the merits and through the mediation of our most holy and blessed Saviour, Jesus Christ; to whom, with Thee and the Holy Ghost, three Persons and one God, be all honor and glory, world without end. Amen."

Who that reads this prayer, and marks its deep spirit of contrition and gratitude, its humble expression of reliance on the satisfaction and merits of Jesus Christ, its devout ascription of glory to the blessed Saviour in unity with the Father and the Holy Ghost,—who, we ask, that beholds this illustrious man, in the prime of his life and in all the vigor and freshness of his unclouded intellect, thus, "*with all humility of faith, casting himself on the infinite mercy of* God *through* Jesus Christ," but must feel grieved and sick at heart to hear the idle pratings of bigotry about his death-bed "conversion?" Who that has read his journal, his numerous prayers and meditations, and has felt his own repentance deepened, his charity expanded, and his faith enlivened, by their profound, chastened, and fervent spirit of scriptural, primitive, and catholic devotion, but must turn with sorrow or pity from the zealot who can praise the "superior wisdom, the correct morals, and profound learning," of Dr. Johnson, and yet insinuate that until the 75th year of his age he was a stranger to the efficacy of the Christian faith? What Christian, what believer in divine revelation, can repress his indignation when he sees such an attempt to rob Christianity of the honor of a mighty name, or else to bring it into contempt with all sober-minded persons, by representing it as a system so obscure and mystified that a man of Johnson's gigantic intellect and deep piety could not by the labors and prayers of his life obtain from its divine Author the boon of a "conversion" to its broad and living truths?

The piety of Alexander Knox has been remarkable beyond that of all his cotemporaries, and therefore in his case the like attempt of similar zealots has been still more audacious and unpardonable. If our language seems strong, we must plead in our defence that the case requires it. These pitiful arts of impeaching and calumniating the characters of the best of men for the sake of promoting party views, or of gaining popularity for a few scholastic dogmas, are directly calculated to throw discredit on Christianity among all thinking and reasonable men. It is time that the good sense of the Christian world were awakened to the subject, and that such arts should be made to recoil on their perpetrators to their perpetual discomfiture and disgrace.

It is for this purpose, we repeat, that we have placed on our first page a vindication of Mr. Knox and of the Christian religion itself from the aspersions of some of its narrow-minded professors. As, however, Mr. Knox has been industriously represented as symbolizing with the Roman Catholics in his views of *justification*, we take occasion to say, that if this charge be correct, of which, however, we have no other proofs than the *ipse dixit* of reviewers and authors, Mr. Knox's views on this subject are not those which we desire to see prevalent. The doctrine of the Church of England on this important subject is discriminated from the Church of Rome as clearly as from the Westminster Confession. The Church of Rome teaches that men are justified by an infusion of the righteousness of God: that our good works are, in consequence of this infused righteousness, *meritorious* in the sight of God; and that they thus, considered as meritorious, procure for us as we continue to perform them an increase of justification; that is, of justifying righteousness. This doctrine is calculated to inspire an unbounded confidence in human merit, and has led, as is well known, to the greatest abuses. The Church of England has distinctly disclaimed this doctrine. She takes the term "justify" in its forensic, not in its moral sense. She teaches that justification consists in the pardon of our sins, the acceptance of our persons, and the bestowal on us of a title to eternal life, not in consideration of any merits or righteousness of our own, but for the sake of Jesus Christ. She says nothing about the infused righteousness of God. She denies that our good works are meritorious, or that considered as meritorious they procure for us justification. She teaches, however, that good works are, equally with faith, a *condition* of justification; and that our justification is progressively * continued while the conditions on which it is suspended continue to be performed. She insists, in the case of adults, on the necessity of an inherent and personal righteousness, that is to say, of a sincere and real obedience, in order to justification; but she regards this righteousness not as *meritorious* of justification, but as a *condition*, without the performance of which on our part the free gift of justification does not become available to us. She recognises no other *merit* than the merit of our Lord and Saviour Jesus Christ; whose perfect righteousness, sufferings, and death; whose merits both active and passive, are the foundation or procuring cause of that New Covenant which promises pardon, and acceptance, and eternal life on the conditions of faith and repentance.

It is the tendency of all reformations to go to extremes; and hence it is not surprising that at and after the time of the celebrated Reformation in religion, the mind of the vulgar should have rebounded from justification by merit only to justification by faith only. This was the error committed by some private individuals among the Reformers and their followers. They not only renounced good works as *meritorious* of justification, but they renounced them even as the *conditions* of justification. Thus, as before the Reformation, nothing (comparatively) was talked of but merits; so, since the Reformation, nothing (comparatively) has been talked of but faith: and the adversary of mankind has plied both devices with his best skill to depreciate the importance of a good life.—Happily, however, there is a safeguard in collective wisdom against the outbreakings of private zeal; and thus it has happened, that while individuals, from the

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* As the propriety of this word in the above application has been questioned by some who approve the views which it has been intended to express, we may be allowed to submit the following quotations from Dr. Waterland's Treatise on the Eucharist. [The italics are the author's.] "There is a distinction to be made between *present* and *final* justification; not that one is *conditional* and the other *absolute*, (for both are *absolute* in their kind, being founded in *absolute* grants,) but in one case the party may live long enough to *need* a *new* grant; in the other he is set beyond all danger or doubtfulness. *Present* justification amounts to a present *right* or *claim* to heaven upon gospel terms, and presupposes the performance of *every thing stipulated* so far, and is therefore *absolute* for the time being. As to *future* perseverance, because it is *future*, it comes not into present account, and so is out of the question, as to *present* justification or *present* stipulation. Perseverance is *conditionally* stipulated, that is to say, upon the supposition or condition that *we live longer;* but the question concerning our *present claim* to heaven upon the gospel terms, turns only upon what is *present* and what serves for the *time being*. A *present* right is not therefore *no right* or *not certain* for the present, because liable to forfeiture on such and such *suppositions* afterwards. * * * Indeed, remission of sins is a kind of *continued* act of God towards good men, often *repeated* in this life, and more and more *confirmed*, the more they improve; *ascertained* to them against all future chances at their departure hence but not *finally* or in the most *solemn form* conferred, before the day of judgment."

Waterland's works, [Clar. Edit.] vol. vii. pp. 237, 238.

"Add to this, that were we even so *certain* that we are *actually* pardoned upon receiving the eucharist, yet as remission is a *continued* act, and always *progressive* (which I before noted,) it can never be improper to go on with our petitions for it," &c. *Ibid*, p. 253.

The next quotation is curious, inasmuch as we find the author relying on the doctrine of *progressive justification* to sustain him in opposition to adversaries, against whom most readers would imagine we should never have occasion to use it; and that is the Romanists themselves.—Having proved the doctrine of remission of sins in the eucharist, in opposition to the Socinians, Dr. Waterland adds: "I intended here to have closed this chapter, till it came into my mind that we have had some kind of dispute with the Romanists, also, (as well as the Socinians,) upon the point of remission in the eucharist." He then remarks that the Romanists, in order to guard and exalt ther masses and indulgences, have been led to contend "that *venial sins* only shall be *pardoned* upon reception of the eucharist, but *mortal sins* shall be remitted another way." Having glanced at the arguments in favor of this view advanced by Gerhard, Chemnitius, and Cardinal Bellarmine, Dr. W. proceeds as follows, in reply to the last mentioned: "His strongest pleas, which all the rest do in a manner resolve into, is no more than this: that as the *worthy* communicant is supposed to bring with him *true faith* and *sincere repentance* to the Lord's table, he comes pardoned thither, and can have no pardon to take out there upon his receiving the eucharist. * * The true answer is, that the grace of *remission* or *justification*, is *progressive* as before noted."

Ibid p. 266.

It is a collateral point, but well worth the observing, that we have here the Socinians, the Calvinists, and the Romanists, all uniting to depreciate the sacrament of the eucharist, and agreeing that faith only, (so it be understood to include repentance) is required in order to justification. So extremes meet.

In a reference to the passage last quoted, Dr. W. introduces the following apposite note: "Bishop Taylor's doctrine on this head, as it lies scattered in distant pages, may be worth noting. 'Justification and sanctification are *continued acts;* they are like the issues of a fountain into its receptacles. God is always giving, and we are always receiving.' *Worth, Com.* p. 43. The sacrament ministers pardon, as pardon is ministered in this world *by parts*. In the usual methods of God, pardon is *proportionable* to our repentance. p. 52. 'If we find that we *increase in duty*, then we may look upon the tradition of the sacramental symbols as a direct *consignation of pardon*. Not that it is *completed;* for it is a *work of time;* it is *as long* a doing, as repentance is *perfecting*. It is *then working;* and if we go on in duty, God will proceed to *finish* his methods of grace, &c. And this he is pleased by the sacrament all the way to consign.'" p. 74.

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Reformation downward, have represented the righteousness of CHRIST as imputed to believers only, from the moment of their faith, to be their righteousness, the standards of the Church have steadily sustained the scriptural and primitive view, that the righteousness of our blessed Redeemer, in connexion with his sufferings and death, has been imputed to mankind as the ground of that gracious covenant, the terms of which are unfolded in the Gospel. Since the time of the Reformation the subject has employed the pens of the ablest divines; and while justification by faith only (to the exclusion of works of obedience as *conditions* of justification) has been proved to be a novel dogma in theology, it has also been proved, by the most rigid analysis of the human mind, to be an absurdity in philosophy. The doctrine of St. James, which is in strict harmony with that of St. Paul and the rest of the Scriptures, approves itself also to the profoundest reason, viz, that faith without works is dead; that it needs works, that is, acts of obedience to the law of GOD, (which obedience is gospel righteousness,) to give it life, and that by works only is it made perfect. And if the American Church knew her own strength, appreciated the religious wants of our country, and realized the high and peculiar responsibilities that grow out of her present position, her pulpits would as with one voice proclaim this mighty and distinctive but most neglected truth.

ARCHBISHOP OF COLOGNE AND THE PRUSSIAN GOVERNMENT.

> We never denied "that the authority of the Church was necessary to give validity to matrimony." What we denied was, that the intervention of the Church—either by the presence of the priest or the imparting of the nuptial benediction—was necessary to give validity to matrimony. Our contemporary will do us the justice to give our denial in our own words, as otherwise he may, unintentionally, misstate our meaning.—*Catholic Herald, April* 12.

This request is so reasonable that it would be ungracious not to comply with it, and we therefore give the "denial" of the editor of the Herald in his "own words."

> The intolerance of the Prussian monarch has found an apologist in the New York Churchman, who, in his last paper, says that "Roman Catholics believe that matrimony can be validly administered only by the authority of the Church." In this our amiable contemporary is, however, egregiously mistaken.
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> *Catholic Herald, March* 29.

Here we have the denial in black and white. On March 29 the Catholic Herald assures us that we are "egregiously mistaken" in imputing to Roman Catholics the belief "that matrimony can be validly administered only by *the authority of the Church*." On April 12, the same paper declares, "We never denied that *the authority of the Church* was necessary to give validity to matrimony."

We hope not to trouble our readers again with this subject, but we trust our "amiable contemporary" will not be offended if we refer to his conduct in this affair of the Archbishop of Cologne as an instance of the arts of controversy, for which the divines of his Church are so widely celebrated.

A paragraph appeared in an English paper describing the conduct of the Prussian government towards the Archbishop of Cologne, and laying the blame of the matter on the archbishop and his party, whose "bigotry and intolerance," it was alleged, prevented them from sanctioning marriages between Roman Catholics and Protestants. On the appearance of this article, Mr. Daniel O'Connell addressed a long letter to the editor of one of the London papers which contained a piece of very specious and elaborate argumentation, to show that the "intolerance" was all on the other side, and that Pope Pius and the Church of Rome had acted in the affair of the mixed marriages with all possible liberality. What reply, or whether any was made to Mr. O'Connell's letter, we are unable to say, as we have seen nothing further on the subject in or from the English papers. The letter, however, was so plausible, that any one not versed in the tactics of Rome would have pronounced it a triumphant vindication. And such, no doubt, Mr. O'Connell sincerely thought it; for in this, as in all his other theological arguments which we have read, he has shown himself to be the honest and unconscious tool of the chief priests of Rome in Ireland.

This paragraph, originally, we believe, from the Morning Chronicle, after being considerably softened in its tone, was transferred to our columns. But while it contained a breath on the intolerance of Rome no softening was enough to avert the ire of her adherents; and, accordingly, the next number of the Catholic Herald subjected us to a severe philippic for presuming to abet the infamous tyranny of the Prussian government. "A soft word," says the wise man, "turneth away wrath;" and accordingly we endeavored to convince our "amiable contemporary" that he had done us injustice in imputing to us the wish to raise a prejudice or clamor against his Church; alleging in proof, that before we inserted the paragraph we had stripped it of its most offensive features. At the same time, however, we gently intimated our belief that the charge was not unfounded; or, at least, that if there were intolerance any where it was rather on the part of the Church of Rome than the Prussian government.*

We took the ground from the first, that the Church of Rome regards *the authority of the Church* as necessary to give validity to matrimony, and thence inferred that in the affair of the mixed marriages she had shown greater intolerance than the Prussian government, inasmuch as by refusing to sanction these marriages she was leaving her children to live in a state which their own consciences and their Church itself declared not to be a state of valid matrimony. The Catholic Herald sought to evade the argument by telling his readers that it was "built on the assumption that if [Roman] Catholics were to marry Protestants without receiving *the solemn nuptial benediction of the* [Roman] *Catholic priest,*" the marriage would not be valid. Our reply was, that we had purposely avoided the expression "nuptial benediction," and chosen the expression "authority of the Church," under the impression that the nuptial benediction, the intervention or tacit consent of the priest or even the presence of a layman might be regarded as so many modes through which the authority of the Church might be permitted to operate. And with this explicit statement, we put the question, "Are we in error in this point, viz. that the Church of Rome regards *the authority of the Church* as necessary to give validity to matrimony?" In the very face, however, of our explanation the editor of the Herald, in his paper of March 29, explicitly *denied* that *the authority of the Church* was necessary to give validity to matrimony; strengthening his denial with the strong asseveration of our being "egregiously mistaken" in the supposition. As we had no wish to enter into any discussion on the subject, we expressed pleasure at the editor's denial, allowing that if we were in error on this point, the ground of the imputation of intolerance was removed. We took leave, however, to put a question which we well knew would bring our cotemporary to his bearings, viz. Whether the Church of Rome extended the same view to the other sacraments as administered by Protestants? On receiving this question, the editor of the Herald retracted the denial which he had made but a fortnight before, and roundly declared, "*We never denied* that the authority of the Church was necessary to give validity to marriage." Well, then, all we now have to say is, that the charge of intolerance is sustained, and that the editor of the Catholic Herald, in vainly attempting to escape from it, has involved himself in a flat contradiction. There is no room for misapprehension or escape. We chose from the first an expression that would render all successful equivocation impossible. We did not say that Roman Catholics regarded the "nuptial benediction," or "the intervention of the priest," but *the authority of the Church,* as necessary to give validity to matrimony. Nay, this is not the best of it; the charge is not only sustained, but the editor of the Herald has himself confirmed it.—For thus the matter stands; the basis of our argument has been, that the Church of Rome regards her authority as necessary to give validity to matrimony: the inference has been, that so believing she was guilty of intolerance in not sanctioning the mixed marriages. Having been driven, as the editor of the Herald must confess that he has been, first to equivocate † on the premise, secondly, to deny it, and thirdly, to retract the denial, it is now too late for him to assail the inference. We have therefore his own most reluctant but most explicit approval of the premise of our argument, and his tacit admission of the correctness of our inference. We submit therefore that we have not only proved, but have extorted from the editor of the Catholic Herald his reluctant assent to the proof, that let the intolerance of the Prussian government be as great as it may—and we have not said aught to extenuate it—the intolerance of the Church of Rome in the affair of the Archbishop of Cologne and the mixed marriages has been still greater.

Our main object in this skirmishing has been to illustrate, in one of its features, the wisdom of the Anglican Reformation. We agree with the editor of the Herald that the authority of the Church is necessary to give validity to the sacraments; we differ from him in this, that matrimony is a sacrament.—By rejecting the latter dogma, as one unsustained either by Scripture or Catholic tradition, the Reformed Church has anticipated and prevented the possibility of being involved, on one most important subject, in collision with the civil government, and of being compelled, in order to preserve the integrity of her faith, to adopt measures adverse to the charities of life and subversive of morality.

If the editor of the Herald will convince us that we have done injustice to himself or his Church, we will cheerfully make reparation. Otherwise we have done with the subject.

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* The word intolerance is much misunderstood, and therefore, to prevent all misapprehension, we beg the reader to observe the precise point at which the Church of Rome, in the present affair, is, in our estimation, open to the charge. If the Church of Rome believes the orders of Protestant ministers not to be valid; if she believes the sacraments of Protestant Churches not to be valid; if she believes the marriages celebrated by Protestant ministers not to be valid, we do not charge her with intolerance for this opinion or doctrine, nor yet for honestly avowing it and boldly acting in conformity with it. *Fiat justitia, ruat cœlum,* is a maxim that bears the impress of divinity; we honor it in all its manifestations, whether it shows itself in the Pope of Rome, the dervise of Islamism, the brahmin of India, or the mandarin of China. Whatever Roman Catholics, or any others honestly believe, let them fearlessly avow and use all just and honorable means to bring the world up to what they conceive to be the Catholic standard of faith and morals, and if we dissent from their doctrines we shall at least respect their candor and intrepidity. We do not then think it intolerant in the Church of Rome that she regards marriages contracted without her authority as invalid, nor yet that she uses all fair and honorable means to persuade the world to recognise her authority in the premises and solicit her sanction. This she may do and welcome, and we, at least, will never brand her with the charge of intolerance for so doing. In the affair of the Archbishop of Cologne and the Prussian government, the intolerance of the Church of Rome has been shown in this, that believing and teaching her children to believe, that marriages contracted without her authority were not valid, she should yet refuse, for whatever reasons, to sanction the marriages under circumstances, in which it was, humanly speaking, impossible to prevent their being contracted. That the Church of Rome should believe her authority necessary to give validity to marriage may be a weakness, but it is no proof of intolerance; that she should use all honorable efforts to prevent her children from contracting marriages which she disapproves, is no proof of intolerance; but when these efforts have failed, and the matter has come to this point, either that she must give her sanction to the marriages, and so tolerate the Protestant faith, or withhold her sanction in order to preserve intact her own religion, then to turn a deaf ear to the prayers of her own children, and deny them the boon which they believe and which she teaches them to believe is necessary to secure for themselves and their offspring the blessings of valid matrimony; this, we do say, is intolerance of a flagrant description, intolerance which no circumstances that we can imagine are sufficient to justify.

† In proof of this equivocation or evasion of the argument, we give the following quotation from the Catholic Herald, of March 15th, taking the liberty to italicise the expression to which we chiefly wish to direct the reader's attention: "His (the Churchman's) whole argument is built on the assumption that if Catholics were to marry Protestants without receiving *the solemn nuptial benediction of the Catholic priest,* they would be living with them in a state which their own consciences and their Church itself, declares not to be a state of valid marriage!"

Now by referring to the Churchman of Feb. 24th, it will be seen that our words were, "The Roman Catholic believes marriage to be a sacrament, and consequently that it cannot be validly performed, without the sanction or authority of the Church." The editor of the Herald must have seen therefore, that this was the assumption on which our argument was built, and he knew that he could not deny the assumption. It is plain therefore that he presumed upon our ignorance and thought to put us off with an evasion. And it was only when he found that the *evasion* would not answer that he ventured to *deny* the assumption. And it was only when he saw that we meant to use his denial to prove the validity of the orders, confirmation, and sacraments generally (or what the Church of Rome deems such) of Protestant Churches, that he was driven to retract his denial.

EDWARD P. O'NEILL.—If a young man of this name, lately of Canada, should see this advertisement, he is requested to report himself at the Protestant Episcopal Press, 28 Ann-street. Should any person be possessed of information respecting the said young man, he is earnestly requested to communicate the same at the Press.

For the Churchman.

CHURCH OF THE ANNUNCIATION.

At a meeting of the congregation worshipping in the building at the corner of Thompson and Prince streets, held (in pursuance of a notice previously given according to law,) on Monday, April 16, 1838, the Rev. Dr. Seabury was called to the chair, and Pierre E. F. McDonald appointed Secretary.

On motion, *Resolved,* That W. Purcell and N. W. Starr be the persons to certify to the proceedings of this meeting.

Resolved, That we now proceed to select a name for this corporation.

Resolved, That this corporation be named and styled, "The Rector, Churchwardens, and Vestrymen of the Church of the Annunciation in the city of New York."

On motion, *Resolved,* That we now elect two churchwardens and eight vestrymen for the ensuing year.

Resolved, That a nominating committee be appointed to retire and report suitable names.

The Nominating Committee on their return reported the following names, which were unanimously elected.

Wardens.—Hon. Samuel Jones, Wm. H. Bell.

Vestrymen.—L. M. H. Butler, James O. Smith, M. D., Robert Strong, Charles A. Lee, M. D., Fanning C. Tucker, Robert D. Weeks, Charles W. Carmer, Cornelius Oakley.

Resolved, That Monday in Easter week be the day upon which the annual election shall take place.

Resolved, That the proceedings of this meeting be published in the Churchman.

The meeting then adjourned.

PIERRE E. F. MCDONALD, *Sec'y.*

OXFORD DIVINES.—We take pleasure in transferring to our columns, from Foster's reprint of the London Quarterly Review, the following eloquent vindication of the Oxford divines against the alleged charge of innovations in the doctrines and usages of the Church. We must be understood, however, to give it a cordial, indeed, but yet only a general concurrence. One reason for this reserve, (bearing on a point, already sufficiently prominent in our present number,) we will state in our next. Meantime we can only say, that the Oxford divines have our sympathies and best wishes.

"But there is a very different subject on which a peculiar class of persons are attacking the University of Oxford, and on which it may not be useless to say a few words in conclusion.—No calumnies on its institutions have been recently circulated without alluding to it, and scarcely any society is found interested in religion or the Church where it is not the subject of inquiry, and, we must also add, the subject of the grossest misrepresentations and ignorance—ignorance of both kinds, of facts and of principles.

The University of Oxford is at this moment charged with Popery. Ludicrous as the notion is to persons on the spot, men have been found gravely to assert that it is introducing every day a number of strange Papistical ceremonies—that all the foundations of Protestantism are undermined—and that a deliberate conspiracy exists to restore the religion of Rome. At first sight, sensible men are tempted to treat such extravagances as they deserve, with ridicule, and even to be amused with their absurdity; but religion is not a subject for laughter in any shape; and absurdities widely circulated slide into popular belief as easily as truths, and ought never to be despised.

In reality the University of Oxford is at this time, as it always has been, the bulwark of the Church of England; and is more dreaded by the Romanists, whom it is accused of supporting, than by ultra-Protestants themselves.—It is reviving and disseminating the principles—not principles of her own, but principles of the Church of England—which offer the only means of destroying Popery. But because many men do not understand either the nature of Popery, or the principles or history of their own Church, and have no power to distinguish between the Catholicism which they all profess, and the Romanism with which it was corrupted; and have taken up in ignorance false views and doctrines which never were sanctioned by their Church, though they have recently been allowed to circulate without public contradiction; therefore they are startled and alarmed at truths which they cannot separate from errors, and imagine principles to be novelties which in reality are the old, uniform, undisputed tenets of our greatest and soundest divines. The entire ignorance of ecclesiastical history, and of polemical theology, which has been brought to light in recent attacks upon what is called the Oxford School of Divinity, is as surprising as it is lamentable.

The real facts of case are these:—

A course of publications bearing on the present state of theology, and which have excited considerable attention, have lately been sent out, not from the University as a body, but from a few individuals, men whom, if strangers have ventured to call Pharisees and mystics, friends who, without connection as a party, or perhaps perfect coincidence of opinions, yet love and honor them for their ardent piety, their deep learning, and their Christian practice, may be permitted to describe as the most distinguished, most beloved, and most valued members of the whole University.

The object of these publications has been expressly and repeatedly stated. It was not to vent any new opinions, or to form a new school of theology, but to recall the minds, especially of the clergy, to the old standard divinity of their Church; to revive the great Catholic doctrines on which the Church of England was fixed at the Reformation; to give the clergy the only weapons by which it is possible to resist the dissent of Popery and the Popery of dissent; to mark clearly that middle course which the Church of England endeavors to preserve between superstition on the one hand and licentiousness on the other; to revive the study of ecclesiastical history; to point out to religious men their proper connection with antiquity; to open a wider range of theological studies; and to bring again to light the treasures of theological knowledge and sincere piety: which, whether mixed with errors or not, all learned men agree to exist in the ancient fathers of the Church.

What there is in such a plan unworthy of a learned body, dangerous to Protestantism, injurious to true piety, or tending to the encouragement of mysticism, must be left to those to discover whose acute vision has discerned what no men before ever discerned, that the study of the early fathers is favorable to the growth of that Popery, which the merest schoolboy in ecclesiastical history knows to have grown up by setting their evidence at nought, and to have been mainly overthrown at the Reformation by reference to their primitive authority.

Undoubtedly when any plan is formed for producing an impression upon public opinion, it must emanate from some combination of individuals, from something like a party; and the principles diffused must be viewed as the principles of the persons who disseminate them. But, as if to guard in every possible way against the name and appearance of such an evil as a party within the Catholic Church, a great part of the publications alluded to have been reprints of old valuable tracts, chiefly against Popery, extracts from English divines, or portions of ecclesiastical history. If any doctrine has been advocated, it has been expressly put forward as the doctrine of the Church of England, implied in her formularies, confirmed by her teachers. If any return has been suggested to usages recently dropped, the reference has been to the rubric of the liturgy. Not an instance can be named of an attempt to put an individual at the head of a sect, or to establish any opinion except on the foundation of the English Church, and of that Church to which it professedly adheres, the Catholic Christianity of old. And whether men like or dislike the doctrines thus put forward, they must be reminded, though unable perhaps, from the shallowness of their theological learning, to cope with such questions, that they can argue only in one way. The doctrines are adduced as doctrines of the Anglican Church, and of that early Church which is expressly recognised by her as her authority and guide. If they are to be refuted, it must be done, not by declamation or clamor against Popery or by notions of expediency, but by express proof from history, and from the works of our great divines, that the Church of England never professed them herself, never admitted a reference on such points to the early Church, or, if the reference was admitted, that the early Church gave no support to the views now inculcated. And those who now suggest them will then be the first to abandon them. Nothing, however, but learning, real, sound, deep learning, can meet the question; and therefore the sooner the clergy generally, and especially the alarmists of Popery, betake themselves to the English divines and the early fathers, the sooner, if their aid is required, will they be able to save the Church from the ruin which they affect to imagine is now threatened on its purity and simplicity. We have no wish to enter into the theology of the question, but we do wish to impress on them that it is a question, not of fancy but of fact—not of feeling but of learning.

In the meantime, without any discussion of the kind—although in the neighborhood of London assemblies of clergymen holding peculiar opinions were actually called for the purpose of counteracting the spirit of these miscalled new doctrines—without any knowledge of the facts—without even reading the works themselves—men have been found to circulate the most idle stories and most slanderous statements, to brand the character not only of individual writers, but of the University at large. They have been denounced as *mystics* by one, as *papists* by another, as *formalists* by a third, as *innovators* by a fourth, and by a fifth, whom, from respect to his warm-heartedness, little as we can value either his judgment or his learning, we will not name in conjunction with a publication at which even his best friends blushed with shame, 'Pharisees and Hypocrites.' And this in the very pages in which Dr. Hampden's name was brought forward to charge those persons with needlessly traducing the opinions and insulting the feelings of a man who only differed from them in sentiment."

The bishop of this diocese has received the canonical certificate of the wardens of St. Paul's Church, Flatbush, King's county, of the appointment of the Rev. James Coghlan to the rectorship of said church, which office has been resigned by the Rev. Thomas S. Brittan, who confines himself to the duties of his office as rector of St. Paul's Church, Brooklyn.

We are pleased to learn that the new edition of the Prayer-book, with the rubrics in red letter, is published and ready for sale.

REMOVAL.—The Office of the Churchman and the Protestant Episcopal Press, will be removed on the first day of May next, to No. 142 Fulton-street, New York. After which time, it is requested, that all business communications be addressed to Sherman and Trevett.

April 19, 1838.

TO CORRESPONDENTS.—We like 'T.'s' communication of to-day very much. We shall insert his remaining article on foreign missions. As to his proposed series, if he wishes to defend foreign missions in reply to any thing which has appeared against them in our paper, or to prove the duty and utility of sustaining them, we will insert whatever he may offer. If, assuming the correctness of foreign missions, he writes merely to recommmend and favor them, our insertion of his articles must depend on the judgment which we may form of them severally as to their accuracy and general tendency.

'Fides' in our next, unless, upon second thoughts, the writer prefers to recall his article.

'A.' in our next.

T.'s Psomismata, No. 6, is very acceptable, though we may not use it immediately.

'W.'s' reply to our strictures on his defence of foreign missions is received. We regret that previous arrangements rendered it impossible to comply with his request and insert his reply this week. It shall appear in our next.

'Medicæ Sacræ, No. 4,' in our next.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

First Sunday after Easter, April 22, the Church of the Messiah, *evening.*

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn.*

Bishop Onderdonk proposes making a visitation of a few weeks, as follows:—

Third Sunday after Easter, May 6, St. Paul's Church, *Troy,* A. M.; Lansingburg, *Rensselaer county,* 4 P. M.; 7, West Troy, *Albany county;* 8, Cohoes: 9, Waterford, *Saratoga county;* 10, Christ Church, *Troy,* laying of corner-stone; Friday, 11, Hoosick Falls, *Rensselaer county.*

Fourth Sunday after Easter, May 13, Mechanicsville, *Saratoga county,* A. M.; Stillwater, 4 P. M.; Tuesday, 15, Whitehall, *Washington county,* laying of corner-stone and confirmation; Thursday, 17, Milton, *Saratoga county;* 18, Charlton; 19, West Charlton.

Fifth Sunday after Easter, or Rogation Sunday, May 20, Duanesburg, *Schenectady county;* Tuesday, 22, Rensselaerville, *Albany county;* 23, Oakhill, *Greene county;* Ascension-day, May, 24, Greeneville, 25, Cairo.

Sunday after Ascension, May 27, Windham; Tuesday, 29, Walton, *Delaware county;* 30, Unadilla, *Otsego county;* Friday, June 1, Burlington Flats.

Whitsunday, June 3, Cooperstown: Wednesday, 6, Pleasant Valley, *Dutchess county;* Friday, 8, Marlborough, *Ulster county.*

Trinity Sunday, June 10, Fishkill, *Dutchess county,* ordination A. M., confirmation P. M.; Tuesday, 12, Goshen, *Orange county,* ordination A. M., confirmation P. M.; Thursday, 14, Monticello, *Sullivan county.* Saturday, 16, Peekskill, *Westchester county,* consecration A. M., confirmation P. M.

First Sunday after Trinity, June 17, St. Andrew's Church, *New York.*

Third Sunday, after Trinity, July 1, Williamsburg, *Kings county,* 4 P. M.

Fourth Sunday after Trinity, July 8, Richmond, *Richmond county.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

CALENDAR.

APRIL.

22. 1st Sunday after Easter.
25. St. Mark.
29. 2d Sunday after Easter.

MAY.

1. St. Philip and St. James.
6. 3d Sunday after Easter.
13. 4th Sunday after Easter.
20. Rogation Sunday.
21. }
22. } Rogation-Days.
23. }

NOTICES.

The New York Female Benevolent Society, whose object is to relieve the unfortunate and destitute, and to reclaim the wanderer, intend holding a Fair in the month of June, for the purpose of increasing their funds.

They appeal to the benevolent part of their fellow-citizens, to aid them in their efforts, by donations of work or materials for the same which will be thankfully received at the following places.

MRS. LATHROP, 75 Christopher st.
MRS. RICHARDS, 44 White st.
MRS. MEAD, 48 Cliff st.

And at the Prot. Epis. Press, 28 Ann st.
March 27. 1838. 3m

ST. STEPHEN'S CHURCH INFANT SCHOOL EXAMINATION.—An examination of the Infant School of St Stephen's Church, will take place at the church on the corner of Christie and Broome st, on Wednesday evening next; exercises will commence precisely at half past seven o'clock. Those friendly to infant schools and Episcopalians generally, are inveitd to attend.

Should the weather prove unfavorable it will be held on the next fair evening.

New York, April 19, 1838.

CITY MISSION—EXECUTIVE COMMITTEE—STATED MEETING.—The regular stated meeting of this committee will be held on Tuesday evening, April 24th, at half past seven o'clock, at the Committee-room, Vandewater street.

The members of the Committee are particularly requested to attend with or without further notice. By order,

WM. R. WADSWORTH, Secretary.

ABEL T. ANDERSON, *Assist. Sec'ry.*

April 18, 1838.

CITY MISSION—BOARD OF MANAGERS—STATED MEETING.—The regular stated meeting of the Board of Managers will be held next Tuesday evening, April 24th, at a quarter past eight o'clock, at the committee room, Vandewater street.

The officers and members of the Board are particularly requested to attend with or without further notice. By order,

WM. R. WADSWORTH, Secretary

ABEL T. ANDERSON, *Assist. Sec'ry.*

April 18, 1838.

YOUNG MEN'S AUXILIARY EDUCA ON AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Prot. Epis. Church in the cities of New York and Brooklyn," will be held in the basement of Christ Church, Anthony street, on Monday evening, 23d instant, at half past seven o'clock.

CHARLES W. CARMER,
New York, April, 1838. Recording Secretary.

CITY MISSION SOCIETY ANNIVERSARY.

The Seventh Anniversary of the New York Protestant Episcopal City Mission Society, will be celebrated on Thursday evening next, 26th inst., at the Church of the Ascension, at half past seven o'clock.

The Annual Report will be read, and several addresses delivered. A collection will be made in aid of the funds of the society. Episcopalians generally are respectfully invited to attend.

Committee of arrangements, Benjamin I. Haight, Lot Jones, John P. Stagg, Joseph Petit, Abel T. Anderson.

The annual meeting of the New York Protestant Episcopal Sunday School Society will be held in the Sunday School room of St. John's Chapel, on Thursday evening, April 26th, at half past 7 o'clock. Punctual attendance is requested. By order,

A. W. O. SPOONER, Secretary.

N. B. The members of the society are, all clergymen and all persons actively engaged in Sunday schools in the Protestant Episcopal Church in the cities of New York and Brooklyn.

ST. MARY'S HALL, GREEN BANK, BURLINGTON NEW JERSEY.—The Summer term of this Institution will commence on Wednesday, May 2d. The importance of a puntual attendance on the *first day* of the term, is urged upon all who propose to become members of the Institution.

EIGHTH WARD PROTESTANT EPISCOPAL CHURCH, corner of Prince and Thompson streets. A committee will attend at this church, for the purpose of renting the Pews on Friday and Saturday, for several weeks, from 3 to 6 P M. A diagram of the ground floor is left with Mr. Sherman, at the Protestant Episcopal Press, where Pews may be secured.

April 4, 1838.

MARRIED,

In Trinity Church, Columbus, on the evening of the 3d inst, by the Rev. Seneca G. Bragg, of Macon, the Rev. Wm. D. Cairns, Rector of the Church, to Mrs. Lucy Elizabeth Dillingham.

DIED,

In Cambridge, Md., on the 4th of April, after a protracted and lingering illness, which he bore with Christian fortitude, the Rev. Jonathan Judd.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The Treasurer has received, since his acknowledgmen dated April 9th.

Received per Jas Swords, Esq, from Rev Henry E Bean, rector of Christ church, Washington city, from said church, for general purposes, $32; and from Sunday scholars, for Greece, $18—$50. Remitted by Benjamin Howard, Esq, agent at Boston, from Christ church, Quincy, in answer to the appeal of the executive committee, per Rev T H Vail, $5; from Christ church, Westerly, R I, for school in Africa, per Rev James Pratt, $7 50; from Parochial Missionary Association of Grace church, Boston, per B Howard, treasurer, $100—$132 50. Received, per Secretary and General Agent, from Rev Jacob L Clark, rector, offerings of St John's church, Waterbury, Conn, $57, of which one half for domestic missions, $28 50; from Ladies Working Society of Trinity church, Columbia, S C, for Mrs Boone to be employed by her for the benefit of mission. $30—$58 50. Received quarterly contributions of St Andrew's church, Harlem, by the hands of the Rev A Hart, rector, $5. Total Receipts $246.

CHARLES J. ALDIS, Treasurer,
April 17, 1838. Bank of America.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber as Treasurer of the above institution, gratefully acknowledges the receipt of the following sums by the special agent.

March 25th, collections in St Peter's church, Auburn, $13 94. April 1st, collection in St Luke's church, Rochester, $80. Collection in Grace church, Rochester, $13 17. April 8th, offerings of St Mark's church, Le Roy, $30. Collection in St James' church, Batavia, $24 25. To admit the Sunday School of St James church, Batavia, into union, $2. Also from Mr Thomas Otis, $10.—Total $173 36.

JOHN W. MITCHELL, Treasurer,
April 18, 1838. 28 Ann street.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt, per Swords, Stanford & Co, of $10 from Thomas Otis, Esq, for the suffering poor; from J S R for ditto, $3.

LOT JONES, 192 Allen street.

April 18th, 1838.

The funds placed at the disposal of the missionary are entirely exhausted, and unless further aid is received, it will be impossible for him to relieve a number of highly deserving families, in peculiarly distressing circumstances.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:

From the quarterly offerings of St Andrew's church, Harlem, by the hands of Rev A B Hart, rector, $10. Annual subscription by the hands of the agent, $10; contributions from Henry Barclay, Esq, Saugerties, $10—$30. Total Receipts $30.

THOMAS BROWNING, Treasurer,
77 Maiden Lane.

Contributions will be most thankfully received by the treasurer, or at 28 Ann st. up stairs by the agent,

THOMAS C. BUTLER.

Such of the annual subscribers as can conveniently send their dues to the Treasurer or Agent, will confer an essential favor and save the expense of collection.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:

From the quarterly contributions of St Andrew's church, Harlem, by the hands of the Rev A B Hart, rector, $2 From the Rev Wm L Johnson, addition to the collection in Grace church, Jamaica, by the hands of Mr Sherman. $2. By the hands of the agent, from the Bible, Prayer-book and Tract Society of St James' church Danbury, Conn, by the hands of the Rev David H. Short rector, $6. From the Rev Wm Davis $3, and $1,—$4 From annual subscribers, $8. Total $22.

THOMAS BROWNING, Treasurer,
77 Maiden Lane.

Contributions and donations most thankfully received by the Treasurer, 77 Maiden Lane, or at the depository, by Thomas C Butler, agent 28 Ann st.

CITY MISSION INFANT SCHOOL NO. 1.

The Treasurer of the City Mission Infant School No 1, gratefully acknowledges the following donations:

For the use of the Infant School, from "an Episcopalian," $15; from Mr J D Middleton, $5; a gentleman, $2. By Rev Mr Kellogg, for the infant poor, $5; a lady, $1; a gentleman, $1; Mr C, $10; Mr L Phillips, $2; A Norrie, Esq, $5; a lady, $5; from Thomas Otis, Esq, $5. By Miss Bleecker, Mrs Kemp, $3; Mrs N Rutgers, $1. By Miss Smith, Mrs John Campbell, $5; Mr J Coke, $1. By Miss Goodwin, Miss Robert, $2; from some friends who were unable to attend the exhibition, $2 50.

LAVINIA H. BLUNT,
New York, April 10th, 1838. Treasurer.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following sums, viz.

From the Rev Abram B Hart, from the quarterly contributions of St Andrew's church, New York, $15. From the Rev N E Cornwall, a collection in Trinity church, Fairfield, Conn, $11. Total $26.

EDWARD R. JONES, Treasurer.

New York, April 19, 1838.

Packages forwarded by the Prot. Episc. Press and Episc. S. S. Union, from April 12th to April 19th, inclusive.

George Rowland, Norfolk, Va, 1 pkge, schr Virginian; Sidney Babock, 1 pkge, New Haven, steamboat New Haven; Belknap & Hamersley, 1 pkge, Hartford, Conn, sent Wiley & Putnam; Rev Wm C Cooley, 1 pkge, Peekskill, N Y, called for; R Tolfree, 1 pkge, Monticello, Ga, Steam Packet Neptune; Rev G H Norton, 1 pkge, Allens Hill, N Y, called for; S Y Oley, 1 pkge, Utica, N Y, sent to C A & F G Everson, 391 Pearl st; Lucius N Gridley, 1 pkge, Hudson, steamboat Legislator.

PRESS DEPOSITORY.

No. 28 ANN-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending April 19, from the following persons, viz.

Postmaster, Utica; Rev H Adams; Postmaster, Hilsboro; R Rundle; St Paul's church, Lewistown; Rev J Chapman; Charles Stimpson, jr, 2; Miss A Gilbert; B C Adams; Thos A Daniel, with remittance; Rev D S Kimball, with remittance; Rev T C Wigram, London; Rev T C Adams; C A Foster, with remittance; Rev J F Philips, with remittance; J R Dickinson, with remittance; Rev P P Irving; Postmaster, Troy, N Y.

Received by the Gen. Prot. Episc. S. S. Union.

L H Young; Rev Wm Staunton; Rev Joseph Ransom; Postmaster, Hilsboro, N C.

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. TERMS.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

REFERENCES.—Rev. R. W. Harris, Minott Mitchell, Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway. Mr. David Lyon, 115 Madison street, Mr. Traman Smith, 8 Cedar street, New York. April 17, 6m

ORGANS.—George Jardine, Organ builder, (from Messrs. Flight & Robson, Organ builders London,) 459 Broadway, corner of Grand street, New York, manufactures all kinds of Church, Parlor, and self-playing Church Organs, for the promotion of first rate Psalmody in Country Churches, where Organists cannot be obtained. Organs repaired and tuned. Superior metal and wood pipes, barrels made and every article connected with the Organ, at reasonable charges. The most satisfactory references to Gentlemen and Professors of the first respectability.

April, 19. 1pm 3m

BOARDING SCHOOL, New Haven.—Miss Angelica Gilbert and Miss Mary E. Edwards respectfully inform the public, that they continue their school in the city of New Haven, assisted by several ladies who have also taught a number of years, and by masters in French and drawing; which with the opportunity to those sufficiently advanced, of attending the Lectures of Professor Silliman and of Professor Olmsted, comprehends all the usual departments of female education.

Their house is sufficiently large to accommodate *well* about thirty boarders, a small number being generally preferred by parents.

The year is divided into three terms, that of the summer commences on the 1st of May, those of the winter the 1st of October, and the 7th January.

Reference may be given to parents and guardians of present and former scholars, and to the Rev. Dr. Croswell of this city, or to the Rev. Dr. Hawks, and Alderman Woodhull in New York.

A card of the expense will be sent, on request, by mail.

April 21 6w

IRVING INSTITUTE.—An English and Classical Boarding School Tarrytown, Westchester co.; WILLIAM I. LYON, CHARLES H. LYON, Principals. To be opened on the first of May next.

The location is perhaps the most desirable that could be selected on the Hudson. Tarrytown is well known to be one of the oldest and most pleasant towns in this section of the country—altogether salubrious and moral. It is distant about twenty-five miles from New York, and is visited morning and afternoon by a steamboat from the city.

A commodious brick edifice is now erecting expressly or the purpose. The grounds are ample, affording abundant opportunity for healthy sports in the open air, and quite retired from the village. The site being elevated, the prospect is extensive and delightful, commanding a view of the river from New York to the Highlands.

The teachers and pupils will reside in the family of one of the Principals, eat at the same table, sleep under the same roof, and constitute in all respects, one family; and the discipline will be entirely of the parental kind. Every reasonable exertion will be made to render the institution pleasant and comfortable, the studies interesting and agreeable, and to promote the health and happiness of the pupil.

The Principals flatter themselves that, from many years' experience, and their uniform success in the management and instruction of youth, and a passionate fondness for the profession, they possess the requisite qualifications for the

The moral welfare of youth being always a consideration of the highest importance, it will be an object of solicitude with the Principals to bring their pupils to conduct themselves under the salutary influence of moral and religious principles, without interfering at all with the tenets of particular denominations. Each pupil must be provided with a Bible, and will be required to attend at family prayers morning and evening, and public worship on the Sabbath in one of the churches (of which there are four) in the village—such place as may be agreeable to the wishes of parents or guardian.

The system of education pursued in this institution if designed to prepare the pupil for the active duties of life, or for a course of professional or collegiate studies, and is desired, for any degree of collegiate advancement The studies embraced in the plan of the seminary, and which will be pursued by the pupil according to the wishes of parents or the discretion of the Principals, are,

Orthography, Reading, English Grammar, Rhetoric, Geography, Astronomy, History, Composition, and Elocution; Arithmetic, Algebra, Mensuration, Geometry, Trigonometry, Surveying, Penmanship, and Bookkeeping; Chymistry, Natural Philosophy, Botany, Geology, Mineralogy and Natural History; Latin, Greek, Hebrew, French, and Spanish Languages; Greek and Roman Antiquities; Ancient Geography and Mythology.*

The plan adopted is designed not merely to advance and perfect the pupil in the branches studied, but to develope and instruct the *judgment,* to enlighten the *understanding,* to form the *habits,* and to give a moral and useful direction to the *inclinations.* The object continually kept in view is to fit them for an efficient discharge of the duties to which they are rising in life; to qualify them to become intelligent and useful members of the community; worthy and patriotic citizens of this republic.

The Principals are determined that the instruction in the several departments shall be most thorough; to accomplish which all subjects will be treated as practically as possible, and illustrated and enforced in such a way as to exercise the understanding of the pupil rather than to burden his memory. It will accordingly be the effort of the instructers, while they remove embarrassments and restraints from the minds of the pupils, to assist their thinking and reasoning powers to discover the truth and the principles on which it depends.

The year will be divided into two sessions—one commencing on the 1st May, and the other on the 1st November, each succeeded by a vacation of three weeks. At the close of each session there will be a public examination and exhibition, at which certificates and prizes will be awarded to meritorious scholars. Parents and guardians will receive a special invitation to attend.

Terms, $100 per session, payable in advance, or within thirty days from the commencement of the session. This will include tuition, board, washing, mending, fuel, light, &c., and also the use of the library. There will be no extra charges.

Pupils can remain in the family of the Principal during the vacations, if desired—subject to charge for board.

Tarrytown, January, 1838.

Reference by permission to the following gentlemen:

Rev. Dr. Creighton, Rector of Christ Church, Washington Irving, Esq., Steuben Swartwout, Esq., Tarrytown.—Rev. Edward N. Mead, Singsing. Rev. Dr. Mead, Norwalk, Ct. Nathaniel C. Hart, Esq., Sawpits. Rev. Dr. Fisk, Pres. Wesleyan University, Middletown, Ct. Hon. Gulian C. Verplanck, Wm. A Duer, L.L.D., Pres. Col. College, Rev. Dr M'Vickar, Rev. Dr. Berrian, Rev. Dr. Hawks, Rev. Dr. Bangs, Harper & Brothers, Dr. J. R. Van Rensselaer, Dr. T. S. Barrett, David Graham, Esq., Lyman Cobb, Esq., George T. Trimble, Esq., New York City.

* The Principals wish it distinctly understood, that no branch is *professed* to be taught which will not be taught in *the most thorough manner.*

March 29, 6w.

YONKERS FEMALE SEMINARY.—The extensive and commodious building lately erected expressly for a Female Seminary, on the bank of the Hudson, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., will be opened for the reception of pupils on the first of May next, under the charge of Mr. and Mrs. Bleecker, of Sing Sing. Its healthy situation, commanding prospect, and easy access from the city, (being only 18 miles distant,) recommend this location to public patronage.

During the season of navigation, two steamboats run daily to and from New York, by which parents may leave the city in the morning, spend eight hours with their children, and return the same afternoon.

Application for the admission of pupils may be made to the subscriber, at Sing Sing; the Rev. A. H. Crosby and Lemuel Wells, Esq., Yonkers; or the Rev. Dr. Berrian, New York.

TERMS—$200 per annum, payable quarterly in advance; including tuition, washing and mending. Boarders to furnish their own cot, bed and bedding, or these articles will be furnished at a trifling charge for use. No deduction for day absence during the term, except sickness of the pupil prevents attendance. No pupil received for less than one term, consisting of two quarters, or twenty-two weeks.

EXTRA CHARGES—Latin and Greek, $5 per quarter; French, $8; Drawing and Painting, $6; Music, $12; Vocal Music, $5. GEORGE W. BLEECKER, Principal.

March 17. 8t

TO STUDENTS OF HEBREW.—This day is published Imrai Shaipher, a Hebrew Vocabulary containing a complete list of the Hebrew and Chaldee roots which occur in the Bible; together with their significations in English—designed to lessen the difficulty which students encounter in searching for the roots of defective verbs, &c., by H. Henry.

Published by M. Jackson, 39 Mott street, and for sale by the Protestant Episcopal Press, 28 Ann street.—Price one Dollar and twenty-five cents.

April 4. tf

POETRY.

From the British Magazine.

INCREASE OF ENEMIES OF THE CHURCH.

LORD, how are they increased that are the foes
Of thy true fold,
Cunning, and proud, and bold,
Their heart no fear, their tongue no measure knows;
Their heads together cast with one consent
Thy holy temple to defile and raze are bent.

Arise, O LORD, into thy resting-place,
Thy servants' cry
To thee continually
Is pleading at the footstool of thy grace.
The ark of thy great strength is with us still,
Oh, never be it yielded to their lawless will!

MINISTERIAL PATIENCE.

Strive not too rudely, thou mayest chance
To strive unlawfully, in vain:
In meek long-suffering advance,
Thy glorious end to gain.

On peaceful minds and gentle hearts
Our Saviour loves his grace to shed,
And choicest gifts to those imparts
Who in his footsteps tread.

In quietness and confidence
Lies our unfailing strength and power,
Resting upon the LORD's defence
In every anxious hour.

Oh, tarry thou, his leisure wait,
Till in thy lot he think on thee:
Remembered in thy low estate,
Then shalt thou joyful be.

On innocent and upright ways
Fix thy resolve, and hold it fast;
Thou'lt find that, after many days,
'T will bring thee peace at last. *Ibid.*

MISCELLANY.

From the British Magazine.

ADMISSION TO ST. PAUL'S CATHEDRAL.

Sir,—A society has lately sprung up in London for the purpose of teaching the fine arts to the common people, and they have very naturally turned their attention to St. Paul's, as exemplifying (with a very few exceptions) every fault in sculpture which the diligent student ought to avoid.

The society petitioned the queen, the queen wrote to the Home Secretary, and the Home Secretary to me, in the absence of the dean. The report of this society was printed last week in the Times, and the debate consequent upon it. In that debate I observe much abuse of myself, and a zeal for freedom and liberality, which would not have been less delightful if it had been accompanied by any attention to facts, however slight and superficial. As the best answer, I shall be much obliged to you to print the correspondence. Yours truly,

Combe Florey. SYDNEY SMITH.

CORRESPONDENCE BETWEEN LORD J. RUSSELL AND THE REV. SYDNEY SMITH.

NO. I.

"*Whitehall, Sept.* 20, 1837.

Sir,—I should be glad to be informed whether any further alteration has been made, or is in contemplation by the dean and chapter, with respect to the gratuitous admission of the public to the cathedral church of St. Paul.

I should likewise be glad to learn whether any additional police are required or would be useful in the interior of the church. If so, I am sure the city authorities would be willing to co-operate in the provision to be made. I have the honor to be, &c. J. RUSSELL.

To the Rev. Sydney Smith, Canon of St Paul's."

NO. II.

"*September* 22, 1837.

My Lord,—The church of St. Paul's is open every day, and all persons are admitted gratuitously to it from a quarter before ten to eleven; and again in the evening, from a quarter before three to four o'clock; and on Sundays, from ten to twelve, and from three to five o'clock—about nineteen hours every week, as long a period I believe as the British Museum is open to the public at large.

All persons so admitted are at perfect liberty to inspect the public and private monuments over the whole area of the cathedral, to quit the church when they please, or to remain there till the doors are finally closed for the day.

A board is hung up, reciting these rules, and requesting that complaint may be immediately preferred to the canon in residence if any attempt be made on the part of the servants of the church to act contrary to them.

I know of no further measures in contemplation by the dean and chapter. Their opinion is, that this limited permission to inspect the works of art in a church, the doors of which are passed by a million of people every week, is a much better arrangement than a general notion that all the population of London might resort there as a matter of right for other purposes than those of divine worship. They are apprehensive, that under such a system the cathedral of St. Paul would become, as it was in the century before last, a rendezvous for the worst characters of both sexes in the metropolis.

The dean and chapter will, I am sure, be much obliged to your lordship for the offered intervention of the London police. I need not, however, remind your lordship that the struggle between the delinquent and the officer of justice is not a fit spectacle for places of worship: and that scenes of levity and impropriety, distressing to religious minds, but in which no police could legally interfere, would in all probability take place in such a promiscuous multitude, and fix upon the first church in the metropolis an indelible character of indecorum and irreligion.

As a proof that these opinions are not altogether chimerical, I lay before your lordship an extract of a letter, (marked A,) which I received a few days since from the Rev. Mr. Packman, one of the minor canons of our cathedral.

Upon the receipt of this letter, I immediately enclosed a copy of it to the senior verger, Mr. Lingard, and received the answer marked B.

I have stated to your lordship the opinion of the dean and chapter; but though they reserve to themselves, which they think by law they possess, the right of settling these matters respecting their own church, there is, I am sure, on their part every disposition to listen to the suggestions of your lordship, and to promote them as far as their sense of duty will permit.

I take upon myself to answer your lordship's letter, because the state of the dean's health is such at this moment that he cannot attend to any sort of business.

I shall be in residence in November, and if any thing else occurs fit to be reported to your lordship on this subject, I will not fail to attend to it. I remain, very respectfully, your lordship's obedient servant. SYDNEY SMITH,

Canon residentiary of St. Paul's.

To the Right Hon. Lord John Russell, &c."

(A.)

EXTRACT OF A LETTER FROM THE REV. MR. PACKMAN, MINOR CANON OF ST. PAUL'S.

"Rev. Sir,—Your good intention of accommodating the public by throwing open the entire area of the cathedral on the Sunday afternoon, I am sorry to inform you, has produced an evil of so serious a nature as to require immediate consideration. I should fail were I to attempt to give you even a rough sketch of the disgraceful scene which on every Sunday afternoon is acted around us. The whole cathedral, excepting the choir, is converted into a lobby for fashionable loungers: hundreds of persons meet together for no other purpose than to make an exhibition of this description; so that what with the pacing of feet, the murmuring of voices, and the gadding to and fro of figures, every church-like notion is driven from our minds. The whole thing more resembles a promenade in a ball-room than a congregation in the house of GOD. I do not hesitate to declare that in my life I never witnessed such a violation of decency.

To the Rev. Sydney Smith."

(B.)

EXTRACT OF A LETTER FROM MR. LINGARD TO THE REV. SYDNEY SMITH.

"Rev. Sir,—In answer to the first part of Mr. Packman's letter, with respect to the church being thrown open on Sundays, I beg leave to say, it is impossible to describe the noise and unpleasantness that is caused by the pacing of feet. As Mr. Packman observes, it more resembles a public promenade than a place of worship. I was told by a stranger on Sunday last of a gentleman who has been in the constant habit of attending divine service at St. Paul's cathedral many years having left the church in consequence, and many others will follow the example; it causes a general murmur with those who are in the habit of attending."

NO. III.

LETTER FROM MR. MAULE, UNDER SECRETARY OF STATE, TO THE REV. SYDNEY SMITH.

"*Whitehall, Sept.* 29, 1837.

Sir,—I am directed by Lord John Russell to acknowledge the receipt of your letter of the 22d instant, and its enclosure, and to express many thanks on the part of his lordship for this readiness shown to facilitate the admission of the public to the church of St. Paul's. Lord John Russell suggests, that if the church were open on week days one hour longer, from eleven to twelve, or from two to three, and the crowd excluded on Sundays, it would be more convenient and more decorous. I have the honor to be, &c., J. MAULE.

To the Rev. Sydney Smith."

NO. IV.

FROM THE REV. SYDNEY SMITH TO LORD J. RUSSELL.

"*Combe Florey, Oct.* 2, 1837.

My lord,—The desire which you attribute to me of promoting the public accommodation is felt, I do assure you, in the same degree by the Bishop of Llandaff, (our dean,) and by every member of the chapter. Upon receiving the royal message, we immediately (though contrary to our own opinion) proceeded to lay open the whole area of the cathedral; the consequences have proved, that if the cathedral of St. Paul's is to be laid open as an exhibition of art, it must be closed as a place of worship. Your lordship (from the documents laid before you) coincides in opinion with us, that on the Sabbath-day at least things must be restored to their ancient state. We anticipate a considerable degree of difficulty in confining the people again to their ancient limits on Sundays. That the police will effect this or any other point of order, we do not doubt, but the altercations which their interference always occasions are painful scenes in a place of worship, and afford the strongest reasons against ill-advised concessions, liable to be retracted hereafter, and always increasing (when they are retracted) the fund of discontent and ill humor. The fact is, that we have gained, from experience and tradition, a thorough knowledge of our local circumstances and of the peculiar position in which our church is placed. We are of opinion, that under the existing rules, of which your lordship has been furnished with a copy, no one need be prevented by poverty from viewing at his leisure every work of art at St. Paul's, and that just so much of difficulty remained as prevents tumult and levity, utterly unfit for a place of worship. We will, however, as our duty is, revise these opinions at our first meeting, and consider your lordship's suggestion; but I cannot dissemble the reluctance with which we should, a second time, establish new rules contrary to our judgment, and which, from absolute necessity, repealed in a few weeks, would stamp upon our proceedings a character of mutability and caprice.

I am, very respectfully, your lordship's obedient servant, SYDNEY SMITH.

To the Right Hon. Lord John Russell, &c."

Early in November a note was received from Lord John Russell, desiring to know what had been done, to which the following answer was returned.

NO. V.

LETTER FROM THE REV. SYDNEY SMITH TO LORD J. RUSSELL.

"My Lord,—I enclose a copy of the notice which will forthwith be fixed up in the cathedral of St. Paul's. As the dean and chapter have now complied entirely and to the utmost extent with your lordship's request, and as they hope now that this question is finally settled, they wish to make a few observations at the conclusion of their correspondence with your lordship. The dean and chapter claim an entire right of shutting the doors of the cathedral after the services of the church are finished. All churches in England are closed when the service is over, and whoever wishes to see any church at any other period must find out the officer of the church, and give him a fee for his trouble. The same practice obtains in Catholic countries, where the church is kept open much longer than with us, because the services are longer, but is closed when those services are finished; and then entrance is obtained in the same manner, by giving a fee to the officer of the church. Fifty new churches were built by the nation in the reign of Queen Anne; in the statutes under which they were erected, as well as in those by the authority of which St. Paul's was built, there is no mention made of any right in the public to enter these edifices out of the hours of service, nor of any legal obligation in their clergy to provide door-keepers for the accommodation of the public. The law remains the same in churches built by the country as in those whose founders are unknown, or those which have been founded by the piety of known individuals. The vergers of the cathedral are employed for about two hours every day in the service of the church. If this were the whole of their church employment, they might carry on some worldly trade at other hours; but now they wait all day long to minister to the curiosity of the public, and by the public they ought to be paid. The public have thought fit to erect St. Paul's into a receptacle for national monuments, from the erection of which no kind of emolument is derived by the dean and chapter, nor is any emolument thought of or desired; but the public, choosing to convert a church into a school of art, ought surely to defray every expense which proceeds from such an arrangement, and not to fling it upon individuals who have had no other share in the transmutation than to give a consent which they might have withholden.

"The custom of paying twopence at the door has existed for more than 100 years, and it is so far from being a tax upon the public, that it is a great saving of time and money, for otherwise (unless the doors were kept constantly open) the officer must be sought at his own residence, and would receive a fee six or twelve times as great as that which is now paid to him.

"But waiving the extreme injustice of exhibiting a national gallery of sculpture at the expense of individuals who have, indiscreetly perhaps, permitted the church of which they are guardians to be turned to such a use, considerations of a much higher order present themselves to the dean and chapter. There pass by the gates of St. Paul's every day about 100,000 persons; and on days of more than ordinary excitement and bustle in the city more than double that number. If the doors of the church were constantly open, such numbers would come in, that all idea of performing the service would be entirely out of the question. It has happened in less than an hour, between 2000 and 3000 people have entered the church, many of them of the lowest description, with their hats on, laughing, talking, walking, eating, and making an uproar totally incompatible with every idea of religion. Of the experiment we tried this summer, and of its total failure, I have already informed your lordship. The whole area of the church was flung open, and the noise of persons walking and talking was so intolerable, that, from repeated representations of persons frequenting St. Paul's, and determined to frequent it no longer, we were forced to revoke our permission and restrict our limits. If the doors of St. Paul's were flung open, it would become, as it has been in times past, a place of assignation for all the worst characters, male and female, of the metropolis. It would be a royal exchange for wickedness as the other royal exchange is for commerce. Even now, with the restricted rights of entrance, we see beggars, men with burdens, women knitting, parties eating luncheon, dogs and children playing, loud laughing, talking, and every kind of scene incompatible with the solemnity of worship—evils by which all sense of religion is destroyed, and in which the interference of the police, as no illegal act is committed, would be rather an aggravation than a remedy, from the noisy disputes to which it would give birth. On one side of a line the congregation are praying; on the other side is all the levity, indecorum, and tumult of a London mob squabbling with the police, looking upon St. Paul's as a gallery of sculpture, not a house of prayer, and indicating their right to be merry and gay if they abstain from crime.—The mischief and indecorum which take place at St. Paul's are very notorious. The cathedral is constantly and shamelessly polluted with ordure. The pews are sometimes turned into *cabinets d'aisance*, and the Prayer-books torn up. The monuments are scribbled all over, and often with the greatest indecency. The inference from these observations is, that the right of entry must be restricted, or St. Paul's must be opened as a gallery of sculpture, and shut as a place of worship. Our duty is to consider the interests of religion as paramount to the interests of art and the gratification of any curiosity upon human subjects, however laudable it may be. In complying with your lordship's request, which we have now done to the fullest extent, we have been governed less by our own judgment than by that respect which we are always desirous of paying to the wishes of the sovereign, and to the friendly communications of the government; but to preserve the decencies of worship is a higher duty than any other.

"If it shall hereafter appear to be required, we shall retrace our steps, and resume our original position; but we shall not do so without showing to your lordship the reasons which have influenced our decisions. If such a necessity should occur, we shall feel our opinion strengthened if it should coincide with that of your lordship; but in a trust so sacred, and so well founded on ancient law, the decision must be with ourselves. These are the sentiments of the dean and chapter, which the dean himself would have transmitted to your lordship had the state of his health permitted. The dean and chapter beg of your lordship to accept their sincere good wishes and respect.

"*November* 22, 1837. SYDNEY SMITH."

Notice.—The church of St. Paul's on Sundays is open a quarter of an hour before, and shut immediately after each service. On week days all persons are at liberty to enter the church gratuitously between nine and eleven in the morning, and between three and four in the evening, to see all the monuments and works of art in the whole area of the cathedral, to quit the church when they please, or to remain in it till the doors are finally closed. The strictest injunctions are given to the servants of the church that these orders should be carried into execution; and all complaints of misconduct on their part should be preferred immediately to the dean or canon in residence. The dean and chapter earnestly hope that all persons availing themselves of this permission will show, by a quiet and orderly demeanor, that in admiring works of art they do not forget the infinitely higher and more important purposes for which this building was erected.

NO. VI.

"*Whitehall, Nov.* 27, 1837.

Sir,—I am directed by Lord John Russell to acknowledge the receipt of your letter of the 19th instant, and to inform you that his lordship is of opinion the most convenient hours have not been chosen for the free admission of the public into the cathedral of St. Paul; but that he does not now wish to interfere with the arrangements which have been made.

I have the honor to be, Sir, your obedient servant, J. MAULE.

To the Rev. Sydney Smith."

Note.—The hour between nine and ten, the new hour conceded, was, after much inquiry, found to be the most convenient hour for those persons to whom the trifling payment at the door might be inconvenient.

SLEEPING IN CHURCH.

In a church in New York, not many years since a person laid his head upon his arm, and fell asleep. He slept during the whole sermon, and a considerable part of the prayers. When he awoke, his arm had become paralytic, by his having injured the nerve in some way, and he never obtained the use of it again.

From Mr. Stowe's Report on Elementary Public Instruction in Europe.

QUERIES ON EDUCATION.

The following inquiries, with some others not here included, were made out by a committee of the Association of Teachers in Hamilton county. I obtained the answers during my tour in Europe from Mr. Wood of the Sessional School in Edinburgh, Scotland, Rev. Mr. Kunze, of the Frederick Orphan House in Berlin, Prussia, and Professor Schwartz, of the University of Heidelberg, in Baden. As I received the answers orally and in different languages, I cannot pretend to give them with verbal accuracy; but I have endeavored, in every instance, to make a faithful representation of the sentiment.

1. What is the best method of inculcating moral and religious duty in schools?

Mr. Wood. Every morning I have recitations in the Bible, accompanied with such brief and pertinent remarks as naturally occur in connexion with the recitation.

Mr. Kunze. In Prussia the schools are all taught Luther's smaller catechism; they have a daily recitation in the Bible, beginning with the historical portions; the schools are always opened and closed with prayer, and the singing of some religious hymns. The Bible and Psalm-book are the first books which are put into the hands of the child, and they are his constant companions through the whole course of his education, and required to be such through life.

Professor Schwartz. Every teacher should have a religious spirit, and by his personal influence diffuse it among his pupils. The religious and moral instruction in the schools of Baden is similar to that in Prussia, as stated by Mr. Kunze.

2. What is the best mode of using the Bible in schools?

Mr. W. Take the whole Bible just as it is in our translation; for the younger children, select the easier historical portions, and go through with it as the scholars advance.

Mr. K. In Prussia we have tried all sorts of ways, by extracts, by new translations, by commentaries written expressly for schools; but, after all those trials, there is now but one opinion among all acquainted with the subject, and that is, that the whole Bible, just as it stands in the translations in common use, should be a reading and recitation book in all the schools. In the Protestant schools, Luther's translation is used, and in the Catholic schools, the translation approved by that Church. The children are required not merely to repeat the words of the translation by rote, but to give a good exhibition of the real sentiment in their own language.

Prof. S. Answer similar to Mr. Kunze's above.

3. Method of governing schools—moral influence—rewards of merit—emulation—corporeal punishment?

Mr. W. I use all the purely moral influence I can; but rewards for the meritorious are highly necessary; and as to the principle of emulation, I appeal to it more and more the longer I teach. The evils of emulation, such as producing discouragement or exciting envy in the less successful scholars, I avoid by equalizing the classes as much as possible, so that all the scholars of each class may, as to their capabilities of improvement, be nearly on a level. I know no successful school for young scholars where corporeal punishment is disused. The teacher must retain it as a last resort.

Mr. K. The Bible, prayers, and singing, are the most essential helps to the consistent teacher in governing his scholars; but premiums, emulation, and corporeal punishment have hitherto been found indispensable auxiliaries. In our schools we have premiums of books, and in the orphan house there is a prize of fifty dollars annually awarded to each of the most meritorious scholars, which is allowed to accumulate in the savings bank till the pupil comes of age, when it is given to him to aid in establishing him in business. Each teacher keeps a journal, divided under different heads, of all the delinquencies of his scholars, and if any one has six in a month, he must suffer corporeal punishment. The instrument of punishment is a cowskin; but no teacher is allowed to inflict more than four blows at any one time or for any offence. This kind of punishment is not often needed. Of the 380 boys in the orphan house, not more than two in a month render themselves liable to it. After the scholar enters the gymnasium, he is no longer liable to corporeal punishment; but in all the schools below this, it is held in reserve as the last resort.

Prof. S. I do not approve of rewards as a means of discipline. Emulation may be appealed to a little; but much of it is not good, it is so liable to call forth bitter and unholy feeling.—The skilful teacher, who gains the confidence and affection of his scholars, can govern without emulation or rewards, and with very little of corporeal punishment. In a school in Heidelberg of 150 children under ten years of age, not two in a year suffer this kind of punishment.—In Baden the teacher is not allowed to strike a scholar without obtaining permission of the school inspector, and in this way all hasty and vindictive punishments are prevented. The daily singing of religious hymns is one of the most efficient means of bringing a school under a perfect discipline by moral influence.

4. What is generally the best method of teaching?

Mr. W. As much as possible by conversation; as little as may be by mere book recitation. The pupil must always learn from the book.

Mr. K. Lively conversation. Very few teachers in Prussia ever use a book in recitation. The pupils study from books, and recite without them.

Prof. S. The living word in preference to the dead letter.

5. Employment of female teachers?

Mr. W. For young children they do well; and if good female teachers can be obtained, they might, perhaps, carry female education through without the help of male teachers.

Mr. K. Female teachers have not been much employed in Prussia; they are not generally successful. In a few instances they have done well.

Prof. S. Man is the divinely appointed teacher; but for small children female teachers do well; and in respect to all that pertains to the heart and the fingers, they are even better than male teachers. It is not good that females should be educated entirely by teachers of their own sex; the female cannot be educated completely without the countenance of man to work upon the heart.

6. Is there any difference in the course of instruction for male and female schools?

Mr. K. None in the primary schools; but in the higher schools the course of instruction for males is more rigidly scientific than for females; and some branches of study are appropriate to the one class of schools which do not at all come into the other, and *vice versa.*

7. Public endowments for female schools of a high order?

Mr. W. There are no such endowments in Scotland.

Mr. K. There are very few in Prussia; only one in Berlin, but that a very good one.—Female schools of a high order are mostly sustained by individual effort under the supervision of the magistrates, but without aid from the government.

Prof. S. We have none in Baden, nor are they needed for the female. The house is her school; and such are her susceptibilities and her quickness of apprehension, that she is fitted by Providence to learn from real life: and she often learns thus more successfully than boys can be taught in the school.

8. Number of studies to be pursued simultaneously in the different stages of instruction?

Mr. W. I begin with reading and writing (on slates) together, and, as the scholars advance, increase the number of branches.

Mr. K. We begin all together, reading, writing, arithmetic, grammar, &c., and so continue throughout.

Prof. S. The younger the fewer, the older the more.

9. Infant schools?

Mr. W. For children who are neglected by their parents, for poor orphans, and such like, they are excellent: but parents who are able to take care of their own children ought to do it, and not send them to the infant school.

Mr. K. I regard them as highly useful for all classes of children, the rich and the poor, the good and the bad; but the Prussian government discourages them, except for the vicious and the neglected. The king admits them only where parental instruction cannot be had.

Prof. S. Highly useful, and very much increasing in Europe. In Italy, particularly in Lombardy, they are fast gaining ground under the care of truly Christian teachers.

10. The Pestalozzian system?

Mr. W. It has many good things, with some quackery. As a whole, it is too formal.

Mr. K. In Prussia, not approved as a whole, and in arithmetic entirely disused.

Prof. S. One of the steps by which we arrived at our present stage of advancement; but we have got beyond it now.

(*To be continued.*)

From the British Magazine.

OFFICE OF SPONSORS.

Rev. Sir,—As much misunderstanding appears to prevail in the Church of England with reference to the office of sponsor, I have ventured to address a few remarks to you upon this subject, hoping that they may prove acceptable and useful to some of your readers.

With this object in view, I shall inquire, *first,* into the qualifications necessary for those who undertake this office; and, *secondly,* into the nature of the office itself.

With regard to the first, it is sufficient for my purpose to quote the 29th canon of our Church, in which we are told, "No parent shall be urged to be present, nor be admitted to answer as godfather for his own child, nor any godfather or godmother shall be suffered to make any other answer or speech than by the Book of Common Prayer is prescribed in that behalf. Neither shall any person be admitted godfather or godmother to any child at christening or confirmation, before the said person so undertaking hath received the holy communion."

From this canon it is evident, not only that *no parent may undertake the office for his own child,* but also that *the person to be admitted to the office must have received the holy communion.* And it is not difficult to show the reasonableness of these conditions; for the design of the institution being to afford assistance to the parents in the performance of their duty, or, in case of their decease, to provide spiritual guardians who may watch over the behavior of the infant Christian, it is manifest that the object is frustrated, and the use done away with, by the appointment of the parent to the office of sponsor. And that none ought to undertake the office but those who have ratified their baptismal vows in the holy sacrament of CHRIST's body and blood is equally plain; for, how can those who, by refusing to give this token of their allegiance to their Master, are continually trampling under foot the Christian covenant, be properly qualified to guard the young members of CHRIST's Church against a similar transgression?

Having stated that which our Church requires by way of qualification from those who undertake this office, I shall add a few words upon the nature of the office itself. I consider baptism, then, as a covenant,—a covenant, indeed, made upon very unequal terms, (for on the one side is the righteous Creator of the universe, and on the other the sinful creature;) but still a covenant, in which GOD promises certain benefits, requiring, at the same time, the fulfilment of certain conditions. How, then, can the infant, who, "by reason of his tender age," is incapable of performing that which is required, or even of showing his willingness to embrace the terms of so merciful and advantageous a covenant, become a partaker of the gospel privileges? Is he to remain an alien and an outcast from the family of GOD till the time when he shall be able to take these vows upon himself? Or he may, by a premature death, be prevented from ever uniting himself to the Christian Church, and thus die, to all intents and purposes, a heathen in a Christian land.

Wisely has our Church anticipated these difficulties by the appointment of sponsors, who stand forward, not in their own names, but in the name of him whom they represent, and to show in the face of the Church, the readiness with which, were he able, he would accept the gracious terms of the proposed covenant. The sponsor has been well compared to an agent who, in temporal affairs, comes forward to conclude an advantageous bargain for his absent principal. It is then, in the character of a *surety* and a *proxy* that the sponsor appears; as a proxy, in whose name the child may promise to perform the baptismal conditions, and as a surety to the Church that he shall be brought up in the true faith of the Gospel.

Two errors are, I apprehend, to be guarded against by sponsors; one, of attaching *too little,* and another, of attaching *too much,* importance to the office. Those who fall into the first error ought to be reminded of that which our Church requires from them by way of qualification—namely, that they should be persons who, by the continual partaking of CHRIST's body and blood, show that they are not unmindful of their own covenant with their LORD and Master. They should be reminded that it is not enough to have presented the child of which they are the constituted sureties with the customary (it may be) well-gilt Bible and Prayer-book, but they should be urged to read over that which our Church, in the office for baptism of infants, tells them is *their part and duty;* that so the design of this desirable institution may be more constantly carried into effect.

It will surely be sufficient to remind those who, on the other hand, may attach too much responsibility to the office, that the things which they promise are promised not in their own name, but in that of the child, as it is clearly intimated in the answer to the question, "What did your godfathers and godmothers then for you?" in the Church Catechism. It is worthy of notice, that in the Prayer-book of Edward VI., the questions in the office for baptism, "Dost thou renounce," &c., were put, not to the sponsors, but to the child,—a variation which certainly sets in a clearer point of view the opinion of our church upon the subject. But we cannot do better than recommend those who may be in danger of falling into this second error to read carefully the "Exhortation to Godfathers and Godmothers," at the end of the baptismal office, in which they will find the sum and substance of that which the Church requires from them.

A vain hope flattereth the heart of a fool.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.

Under the superintendence of
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JOHN E. EARLE,
WM. M. BENJAMIN,
DAVID GARDINER,
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